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1959  
FEBRUARY

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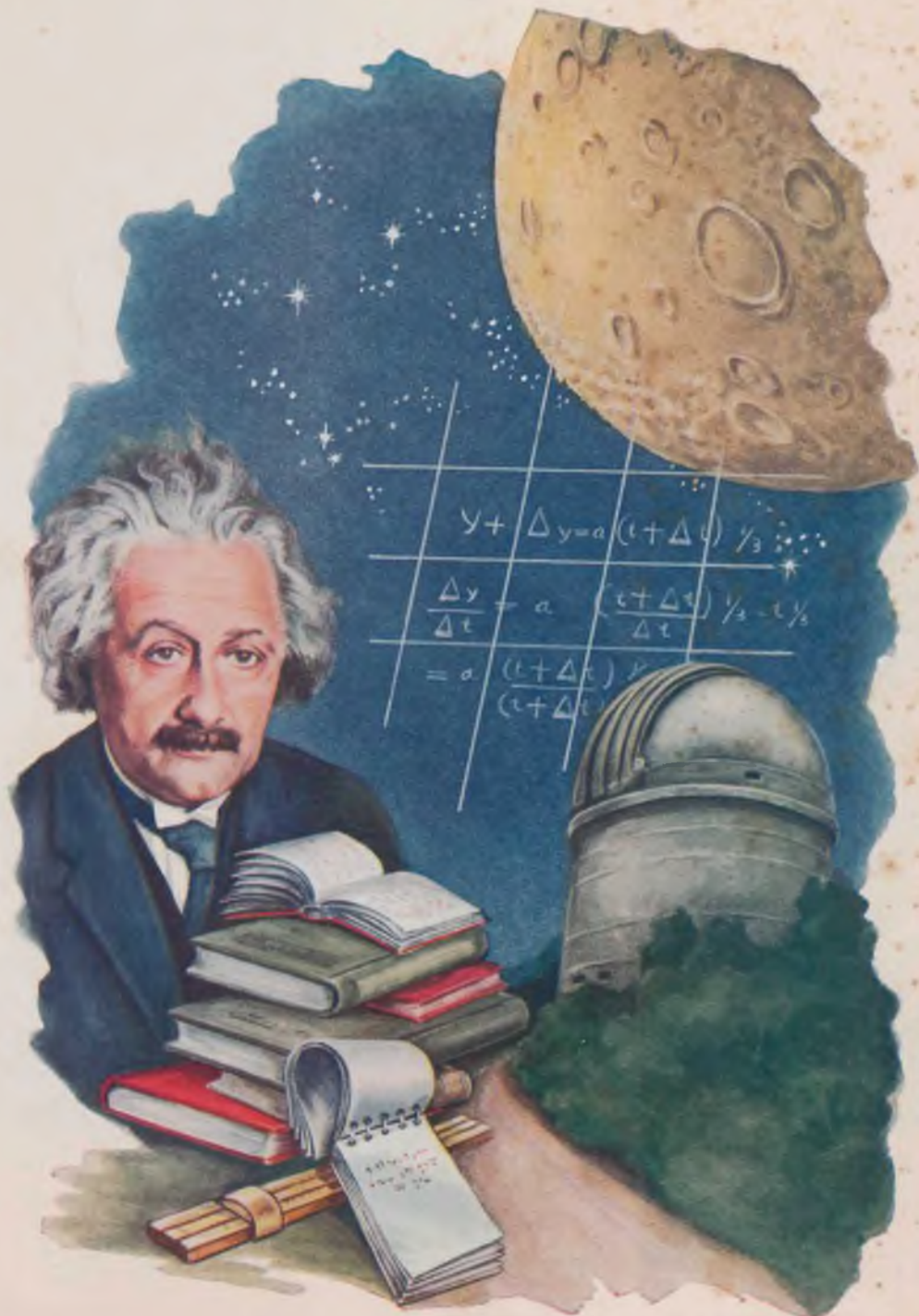
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# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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FEBRUARY, 1959

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## *The Purpose of the Rosicrucian Order*

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, *The Mastery of Life*. Address Scribe S. P. C., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

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# THE THOUGHT OF THE MONTH

Communication With Other Worlds

By THE IMPERATOR



Today the average intelligent and imaginative person is of the opinion that life exists elsewhere than on earth. He has no convincing proof of this, but he deduces this idea from numerous events and revelations by science which he accepts as factual. Each day he is made more conscious of the *finite* nature of earth. He has always been, since his school days, casually aware that earth is a globule in a sea of celestial matter—that it is just one of the planets of our solar system. However, the demands of his economic, political, and social life, as well as his religious doctrines, have accentuated to him the importance of earth.

The distant planets, remote stars and galaxies—in fact, the entire science of astronomy—to the average man was a realm of fantasy. So far as personal experience is concerned, the theories and discoveries of astronomy stood in the same relationship to most persons as do the myths of ancient Greece. The mythologies were fantastic and incompatible with the realities of the everyday world—but then he was told that they were but imaginative and he accepted them as such. The postulations of science, the tremendous distances cited for the celestial bodies, related in terms of light traveling 186,000 miles per second and requiring years to reach earth—these, too, were fantastic. These things were equally outside the bounds of the average man's personal reality. There was little or nothing in the course of most men's daily life that gave sup-

port to the declarations of astronomers regarding worlds beyond.

These pronouncements of science in the main were, however, accepted by the populace on faith. The acceptance corresponded to the reliance which man for centuries has put in the unique knowledge expounded by the shaman, medicine man, sorcerer, and priest. Men could not substantiate the claims but neither could they refute them. Since most of the declarations have had little intimate effect upon their lives, men gave them a modicum of thought.

Now, for most men, astronomy and its related or co-ordinated sciences have become *objectified*. Things are being accomplished which the man in the street can perceive and of which he gains comprehension without having an astute knowledge of higher mathematics and the intricacies of physics. The moon, planets, the solar system as a whole and the space beyond are acquiring a familiarity, notwithstanding their remoteness. The activity of projecting into space man-made satellites and rockets and the visible tests to prepare man for space journeys are becoming related to the world of everyday events. For most men there still clings to these circumstances a kind of foreign atmosphere, like strange happenings in Afghanistan or Tibet. But space projects are now accepted as a phase of human life, one that will play a prominent part in man's future affairs in a way of which he is not quite certain.

The more extensive the disclosures by science of the vastness not alone of our own solar system but of the greater universe, the more constricted becomes

the earth. It seems highly improbable, even to the intelligent religionist, that a virtual speck of dust such as earth—when compared with the millions of suns and other universes lying in the reaches of space—should be exclusively selected to harbor intelligent beings. It becomes fantastic and unbelievable to think that the infinite number of bodies in the cosmic aside from earth, should be devoid of the factors upon which life depends. In fact, the modern intelligent religious devotee considers it a constraining doctrine to believe that a supreme being, as a creator, would use as a theatre for the extension of his own consciousness just earth alone. It seems more plausible, even though it be a pantheistic idea, that the supreme intelligence is *all-pervading* and manifests itself in self-conscious beings wherever conditions develop favorable organisms.

The creation of the earth is recent as compared to remote galaxies with their suns and satellites which are racing away from us with nearly the speed of light. It is further highly improbable, considering the eons of time these bodies existed in space before earth, that none other should have developed those elements or conditions which would bring forth life and develop a high degree of intelligence. It is now far less fantastic to assume that intelligent beings in addition to those on earth exist in the great universe.

Here then arises the question of isolation. Why have not such beings manifested or disclosed their existence to mankind in general? If intelligent entities have existed for untold eons of time, their intelligence, it is presumed, by the evolutionary process exceeds the apperceptive and cognitive powers of man. The distances that lie between earth and other solar systems, even in our own galaxy, the Milky Way, are appalling. But if man has made the advances he has within the last century, superior intelligences in existence for a far greater period than man should have been able to surmount in some manner the obstacles of distance. Henri Bergson, the noted French philosopher, asserted that *mobility* is a characteristic of the higher forms of consciousness. The more intelligent the being, the more mobile it becomes. On this premise, observing, thinking beings, regard-

less of the form of their organism, would have eventually become aware of other worlds and sought to contact them—and probably earth as well.

As we know living organisms on earth, they cannot acquire a high degree of intelligence without being able to perceive their environment. It is also presumed that with highly developed faculties of cognition and apperception, there is always, as well, imagination. Consequently, a race of beings who would be so located in space that their instrumentation disclosed the planet earth, would be, it is presumed, motivated by an innate curiosity to investigate it. Beings capable of such would also have the technique by which to determine that the atmosphere of earth could sustain life.

The science of biology discloses that there is little if any differentiation between simple plant and animal cells. Superior organic development could, where life exists elsewhere, have pursued a course of *super plants*. In other words, there could be thinking, reasoning self-conscious plants instead of animals. Plants with a cerebral organism or brain are not outside the realm of possibility. On earth there are innumerable plants which exhibit in their functions degrees of consciousness that are comparable to a low order of intelligence. Such plantlike beings in space might find it extremely difficult, however, to be highly mobile. Figuratively and literally, they might be rooted to the substance of their world.

Perception is another challenging question. Would other beings have a visual perception the same as humans? There are various theories as to the origin of the eye. It is speculated that it developed from light sensitive cells which evolved into an organ. In fact, we have knowledge of organisms which have such primitive eyes, that is, myriads of cells which respond to the stimulus of light. But having eyes there is no certainty as to the visual images that other world beings might see. In fact, they might have a faculty of perception, a sense receptor, that gives them another and entirely different dimension of reality from ours. It might be one of which we have no comprehension and could not possibly realize.

It seems rational to presume that if



beings are *intelligent* they must have sense receptors which provide qualities or sensations that give rise to mental images, to ideas or thoughts. Such sensations and qualities are the materials of which our thought is built. But what kind of thoughts and qualities would reality have for such space beings? Would they have such notions as time and space? Would they have a concept of three-dimensional matter and geometric forms? The abstract polemic arises, which is both philosophical and psychological. Can there be thought processes having entirely different characteristics from those of the human mind? It is almost impossible for us to conceive of a being *thinking* and yet not having ideas which are related to our senses of sight, touch, feeling, hearing, and so on. Our thoughts are a fabric of the qualities of our senses. Even a so-called pristine or original thought embodies the terms of the qualities of our objective experiences or it would have no comprehensible image to our minds.

Presuming that the consciousness of highly intelligent beings in some remote world was receptive to different sense qualities than ours, its imagery would likewise be different. The world of ideation, of thought, of such beings would be entirely unlike anything we can conceive. It would not be merely like a people thinking in terms of a different language. In such an instance there is merely an adapting of different words and sounds to the same sense impressions as other peoples have. In other words, a rose is a rose by any other name. But suppose a people perceived things which we, as humans, could not perceive and who had mental images from their experiences which would have no correspondence to any reality conveyed by our senses. Wherein could there be any meeting of the minds?

Mental telepathy is now vindicated as not being a superstition of the Dark Ages. It is no longer thought to be an absurd occult speculation. Parapsychology has not as yet reduced mental telepathy to a specific hypothesis which will thoroughly explain its functions. Systems of metaphysics, however, have long laid down explanatory principles for the phenomena of the mind. But

they have not been able to reduce to a procedure the phenomena so that even the materialist can demonstrate them under any conditions. Metaphysical systems expounding mental telepathy have asserted that a particular state or level of consciousness must first be attained by the individual before he can accomplish thought transference. Science scoffed at this, saying that, if thought transference were possible, it could be reduced to empirical conditions applicable by any person. However, now parapsychology is convinced that the transference of thought is possible *under certain conditions*. What these conditions of the human mind and emotions are remains as yet a mystery to them and a matter of experimentation.

In cases of successful mental telepathy, ideas are transferred from one mind to another. There is, in other words, a true communication of thought. It can be presumed, for analogy, that this is accomplished in somewhat the same manner as the high frequency impulses that are televised. In other words, the idea is formed in the mind of the recipient by the process of assembling or organizing the impulses of thought energy transmitted to him. The stimulus he receives brings forth related or associated ideas from memory by which the impression is then identified. For example, the transference of the thought *red* would result in the impressions creating in the consciousness of the person receiving them sensations which he would recognize as the color *red*. It is obvious that if one had never experienced the color *red*, the impressions received would only produce unidentifiable sensations.

How far can thought energy be transmitted? As a result of experiments in parapsychology it is theorized that whatever transmissible energy the thought develops, under a certain psychic condition within the individual, at least it does not diminish with distance. Can thought which has been known to be transmitted to the far ends of the earth between sensitive individuals be likewise projected into outer space? Are the factors acting as deterrents or resistances to the energies of the electromagnetic spectrum ineffectual to thought impulses?

With the proposed launching within

the next decade of *manned* rockets in orbit far above the earth, interesting experiments in telepathy could be carried on, provided, of course, that the laws by which the phenomenon of telepathy occurs are then commonly known and can be applied by the occupant of the rocket. If thought can reach into infinity and *not diminish* in its intensity, then a bond with other intelligences in space or other worlds is possible. Such would necessitate that the recipients, the intelligent beings elsewhere, have sense receptors producing somewhat similar qualities to our own. Otherwise, the impressions such beings would have from any thought projected to them from earth would never be identified by them.

Have we humans ever been the target of projected thought from outer space intelligences? We, too, would have only mysterious, intuitive, but vague impressions which we could not identify, if the ideation behind such thoughts had no parallel in human mental images. Are unintelligible feelings we have at times that arouse our emotions and for which there are no corresponding ideas, the result of thought transference from beings in the depths of space? Perhaps man will eventually develop hyperesthesia by which he will realize he is receiving the thoughts of other space beings and then learn to relate them to human ideas that will make for mutual intelligence and true communication.



## Letter Writing, an Art

PERHAPS in our new-age living, letter writing will once more take its place as creative thought in self-expression. With this in mind, we wish to share the following letter which arrived in the December mail:

Snow is falling in my forest. For eighteen years I have not seen snow. How exquisitely beautiful it is!

I open the door of my hut and it is as if the path is formed of diamond dust scintillating, glittering in the light of my lamps.

No sound comes from the sea. Little River has ceased its bubbling flow, held in the grip of Frost, the King. Only a faint rustle is heard as the flakes fall gently to earth. The great pines are still and silent, weighted with their silver glory.

There is harmony and comfort in this utter silence. God has wrapped the earth in a white covering of peace and love so that Man may rest awhile, and in his contemplation of beauty be refreshed.

I close my door and turn to prayer. The grandeur and solemnity of this luminous night brings me thoughts of those whose hour of transition is at hand and to whom the Great White Angel will presently come.

Yet there can be no sadness for these souls. They will hear the Spheres' eternal music as they pass; they will know the lightness of the Soul freed from material existence.

And as I give thanks for them in their joy, I share in a measure with it. Now I rise from prayer and hear the far-off chime of bells at the midnight hour and remember that they commemorate the Birth Day of Our Lord. "Unto us a Child is born. Unto us a Son is given."

Yes—this is Christmas Day.

—BEATRICE RUSSELL, of Vancouver Island



# The Human Race in Crisis

By SIR SARVEPALLI RADHAKRISHNAN

(Reprinted from *The Rotarian*—September 1958)



THIS generation has the responsibility for deciding whether the human race is to prosper or decline, whether our conduct will lead to a beginning or an end. It is a challenge that faces us with danger and opportunity. It is the crisis of the human race. Deuteronomy tells us: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."

We are asked to choose. But man tends to lose his creativity when he feels that nothing gets better, that he cannot improve anything, that his daily life is controlled by pressures, and that the philosophers only echo his own anxiety and despair. The changeless values of spirit, the pursuit of truth, and the practice of love which have nourished the great pages of history do not seem to be relevant to an age steeped in science, deserted by religion, and deprived even of humanist ideals. We seem to have reached the height of irresponsibility.

Yet it is wrong to assume that events are sweeping mankind toward unknown and predestined ends. We are not the helpless pawns of natural forces. There are no inexorable laws of historic development. If we assume historical inevitability, our effort will be paralyzed, our initiative destroyed, and our dignity lost. Though man is rooted in Nature, he also transcends Nature. There is an element in him which cannot be accounted for by Nature. He can sit in judgment on himself. Pascal refers to this truth when he says that though the unthinking forces of Nature may crush man, they do not know what they are doing but *he* knows. This is his self-consciousness, his freedom, his superiority to Nature. He cannot become a mere function of society.

"The greatest mystery," Mr. Malraux makes one of his characters say in *The Walnut Trees of Altenberg*, "is not that we have been flung at random between the profusion of the earth and the galaxy of the stars, but that in this prison we can fashion images of ourselves sufficiently powerful to deny our own nothingness." All these point to the creative role of human choice and responsibility.

Regarding the future there is nothing sure or predestined or guaranteed. The only certainty is that the good will prevail over evil or, as our national motto says, truth will triumph, not falsehood. The spirit in man is the source of his freedom. We are free to choose the cause. When once we exercise our choice, we may not be able to alter the effect.

Dr. Radhakrishnan has served as Vice-President of the Republic of India since 1952. From 1949 to 1952 he was India's Ambassador to the Soviet Union. Famed principally as a philosopher and educationist, he has held professorships in philosophy at Madras, Mysore, and Calcutta Universities; has been vice-chancellor of Andhra and Banaras Universities; and has delivered many lectures at universities in England and the United States. In 1929 and from 1936 to 1939 he taught at Oxford University in England. His best-known book is *Indian Philosophy*, a two-volume work. He helped to draft the Indian Constitution, and has been active in the United Nations as a member of the executive board of UNESCO since 1946. His home is in New Delhi; his age is 70. This article is an adaptation, approved by him for this use, of his recent Gabriel Silver lecture at Columbia University.

History tells us that all those who chose world domination by force broke against the rock or moral law and came to their end. Insolence, pride born of undisciplined power—what the Greeks call *hybris*—is the great danger. "Those whom the gods would destroy they first make mad." The Pharaohs, the Caesars, and the Hitlers tried force and failed. We are not asked to speak the truth and love our neighbor only on condition that the other person does it. A great nation has to take courage and lead the way.

The crisis that is facing us is not a material or an economic crisis; it is not an intellectual crisis. It is a moral and spiritual crisis. We have mastered the forces of Nature. We can produce food from the inexhaustible plant life of the sea. Power released from the atom can lift from the backs of men the burdens they have borne for centuries. We have discovered remedies for deadly diseases of body and mind. By harnessing new energies we can raise human well-being to undreamed-of levels. The old causes of war—hunger, poverty, and hopelessness—need not be there. As men are freed from the battle of physical existence, they will press forward in their struggle against ignorance, suspicion, malice, and hatred. Our intellectual achievements are unparalleled.

If, in spite of these possibilities, peace is still in peril, it is due to a cussedness in human nature, a moral blindness, a spiritual affliction which we are unable to overcome. We have not yet learned to behave as members of an international community.

In a letter to Joseph Priestley, discoverer of oxygen, Benjamin Franklin expressed his conviction about the limitless progress to be expected of science and added the following hope: "O that moral science were in a fair way of improvement, that men would cease to be wolves to one another, and that human beings would at length learn what they now improperly call humanity." The kingdom of Heaven within us is struggling against the brute forces of the world. The evil in us has to be conquered. We need a change of heart, a conversion of the soul.

In our generation we have had two world wars. We won the wars but lost

the peace. After the First World War we set up the League of Nations, but it failed on account of our national obsessions. After the Second World War we set up the United Nations organization with the objective of maintaining peace by removing the causes of international tension and creating an international order based on justice, freedom, and tolerance. Its work is greatly hampered by its lack of universality and the division of the great powers into two camps. It is this division that carries the threat of war which weighs on all peoples of the world.

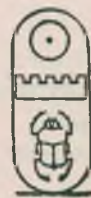
How can we overcome this division? We cannot adopt the view that there is only one truth and those who think differently are inspired by the devil. If we pose the problem in terms of absolute good and evil, if we create pictures in black and white, between religious faith and materialistic atheism, between freedom and tyranny, we make communication and understanding difficult.

The human individual must think of the human family as one. He must look upon his fellowman as a friend and collaborator in a common purpose and not as a potential enemy to be feared, hated, and killed. He should not assume that he has eternal and ultimate wisdom and the other absolute folly. No portion of mankind ever was as good as it thought itself or as bad as it was thought by its enemies. We must tread another road in dealing with human relationships.

Public opinion in the United States has changed in regard to the atomic bomb. When only the United States had it, it was accepted there as good, since it was capable of stopping a great war. When other countries also developed it, its real character as a dangerous weapon, which might destroy civilization, became apparent.

When we speak of a "free" world, we are using the word "free" in a loose sense. It includes a number of unfree military dictatorships and nondemocratic authoritarian Governments, several of which exalt race discrimination. We mean by the free world the non-Communist world. It is a negative definition.

Modern psychiatry tells us that it is no use becoming furious at people who behave stupidly or wickedly. Instead of



losing our tempers with them, we should study the reasons for their behavior. Perhaps it may be wise for us to adopt a similar attitude in regard to the cold war. Indignation against wrong is better than indifference to wrong. But gentleness and compassion are better than both.

If we disagree with our opponent, it is not a justification for destroying him. If he is blind, we should help him to see. We must awaken the sense of justice in him. We should never weary in our effort to help him cast off his error. Then what is good in him will unite with what is good in us and we shall all march unitedly toward the goal.

The first step we have to take is to look upon our enemies as people like ourselves who are anxious to lead quiet, respectable lives. They are like ourselves—fathers, mothers, children. They are men like ourselves with energy and sacrifice, eager to rectify the injustices of the world, real or imaginary. We can then understand what the reasons are for their behavior which is so disagreeable to us. We shall then realize that their success is the measure of our failure.

If we are blameless, we can judge others, but we are not. Out of the heart of our civilization came the two world wars, persecution of millions of people on racial grounds, concentration camps, torture chambers, and atomic destruction. We seem to be satisfied with dispensing advice and indulging in self-righteous warnings.

If we wish to stop subversive movements, the flame of social reform should burn in our hearts. We must bring the light of a new life into the minds and hearts of millions of underprivileged men, women, and children.

If we want to convert our opponent, we must not always speak of his lower side, his defects and shortcomings. We must present to him his own higher and nobler side. Systems which involve millions of people cannot be explained by simple formulas of political machinations and intrigues. We must discern a human mind and a human heart even in the fanatic faces of our opponents who adopt different ideologies.

Are we certain that there is no freedom of intellectual initiative and ad-

venture in the Soviet Union? If freedom is the lifeblood of science, can we doubt the resilience of the Soviet system which has achieved miracles in science, engineering, and technology even as democratic nations have done? There is freedom for the scientist, the artist, and the intellectual in the Soviet Union, and these latter will demand freedom in other fields also, for freedom cannot function in fractions. As the Soviet people get educated and are trained to think independently, they will ask for civil liberties, parliamentary opposition, control of the bureaucracy by public opinion. No Government can trample on the wishes of the people indefinitely and crush their dreams. If it does so, the people will turn against the Government and fight it, with a raw courage born of despair and with no other weapon than the readiness to die.

Science has added to the dignity and stature of the individual. When man is relieved from the battle for physical safety, he becomes a little creator. Every challenge of science has added to man's moral stature. As we find that the world is much more wonderful than we ever dreamed it to be, we are led into new fields of awareness, new ranges of attainment, new realizations of destiny. New knowledge is both a challenge and an opportunity. "For it is not yet known what man may be." He must, without haste and without rest, strive to reach greatness. When he realizes his destiny of inward awareness and social compassion, then the great reconciliation among the peoples of the world in which all groups win and no one loses will take place.

If the disordered pattern of our society is to be set right, we have to fashion a peace that will assure justice and individual liberty to all and remove the injustices which are the sources of unrest and conflict. To establish peace, we must remove the conditions which make for wars.

Nationalism is a decisive factor in modern history, but it can be kept pure only if the nationals of a country have a human feeling for all men. From the love of our country we must progress to a love of mankind.

Genuine nationalism is consistent with membership in an international order. The principle of variety in

unity should guide the behavior of all nations. If we suppress national aspirations and support feudalism and reaction, we lose the battle.

We must assist subject-nations to win their freedom. The United Nations should devise machinery for effecting peaceful changes and completing the unfinished movements for independence.

It is our duty to promote racial harmony. Racial injustice is the raw material of strife. If we acquiesce in it, we participate in something unclean. Enlightened self-interest demands the removal of this injustice as soon as possible. In India we have troubles about caste discrimination and untouchability which we are striving to eliminate.

Our fight should be against hunger, disease, and illiteracy. It is possible to free the world from these scourges. If we do not, the revolution of the destitute and desperate will shake the world.

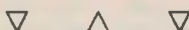
We should look upon the world as one unit. We need a world economic-development program. If we do not wish to destroy the world, advanced nations should set apart a small fraction of their national income for the purpose of this program. We have the insight. Why do we not have the zeal? When we know that the future of underprivileged countries is unpredictable, why is


it that we do not have a sense of urgency, conviction, passion, warmth? Why are we not stirred by the idea of one world which will compel us to liberate the poor and the exploited strata of our society?

An international society is the goal to which we are moving. We cannot reverse the processes of history. There must, however, be a machinery for enforcing the rule of law among the nations of the world. In a disarmed world we should have an effective United Nations with a police force universally recognized and respected.

There is no magical formula or short-cut solution to peace. We may proceed step by step, reach limited agreements, improve the political climate, strengthen the confidence among nations, and foster policies of live and let live, of coexistence. It is the only way to develop a moral community in which we can live together and work for a fuller life for our peoples and remove the greatest fear, which is fear itself. We must believe that world peace is the inevitable though perhaps distant consequence of the evolution of the human soul.

Beyond the difficulties of history there is the Reality that wills that we may grow more closely together, may understand one another better, and live as members of one spiritual household.



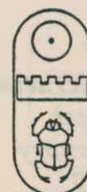


*For system and order . . .*

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# The Fruition of Growth

By RODMAN R. CLAYSON, Grand Master

MATURITY is the challenge of life. As a man grows more mature, he grows more humble and comes to recognize the imperfection of his character, of his thinking and conduct. He gropes for deeper insight. In the living of life, he seeks many things. The endeavor to accomplish will bring growth in ways that are most vital. His ultimate realization will be that of self-fulfillment. With maturity comes the art of

discrimination, sage judgment, and the making of proper decisions. One aspires to genuineness, deeper understanding, wise compassion, and the wholesomeness of the fully integrated being. Life's efforts come to full fruition.

It is well that we meditate upon life from time to time, and all that it signifies. One must be sure that the values he seeks are the right ones, those which will help to bring about a greater meaning and a grander purpose in life. Maturity means inward and outward growth. Everything that lives, grows. That which has gone before should with the passing of years contribute to the requirements of mature growth. One must work hard at developing progressively the qualities and virtues essential to this maturity.

Knowledge and understanding are not the end; there must be the satisfactory application of these acquisitions. Self-determination must be manifested in order to utilize the means and potentialities to build noble maturity in your life. Through progressive effort one grows in insight and comprehension. Constructive thinking must be manifested, as well as creative vision. This makes for effective living. One's



adversities can be used as a means of developing inner fortitude and new strength. One must be careful not to immediately accept half-ideas nor to grasp only partially whole ideas and then refer to them as knowledge. It cannot be knowledge, and it would be an error to think so.

We must learn to establish for ourselves the proper environment; we must seek ideas which are bracing, stimulating, and always wholesome. As

we do so we will learn to use our creative ability and to utilize our fullest expression; we will gain progressively to where we may experience deeper insight and be able to discern the ultimate of the meaning of the living of life. There is the ever-present need for courage, confidence, and the strength of one's convictions. One must not be infirm in purpose. Richness and virtue are to be found within. Through our inner self we eventually experience the sustaining life, the empowering energy, the invading mind, the direction of the Infinite. There is something infinite and eternal behind the simple order of existence.

Growth and success in living, as we strive toward maturity, are measured by the extent to which we develop and use the powers with which we are endowed. We must have a conscious purpose. We must not allow ourselves to be numbered among those who go through life blissfully without any real purpose. We must be steadfast in the disciplining of ourselves. We must be like the athletes who, first of all, condition themselves before the seasonal games by strengthening their muscles in field practice, and then in working out

strategic plays. Throughout the season the athlete does not break training—that is, he adheres to a proper diet, refrains from drinking alcoholic beverages, and maintains necessary hours of sleep. He does these things, under the direction of his coach, in order that he may play the best games of which he is capable. He plays well because he has been steadfast in disciplining himself. He will not play his best if he has broken training; neither will we do our best in life if we break training. We are, therefore, in training, in preparation, to make of ourselves fully mature integrated beings in a game which is not seasonal but ever-present.

Growth is not only a challenge but the divine purpose of life. It means the manifestation and expression of an infinite heritage. Socrates said, "Holding converse with the Divine Order, he (man) becomes orderly and divine as far as the nature of man allows." Only when there are altruistic ideals is growth experienced. Life then seeks to align itself with the Divine or Cosmic Order. Because growth means progressing toward completion or fulfillment, our minds thus grow in power and we utilize our potentialities. Such recognition enhances one's growth, and that which is superstitious and crude is left behind. It drops away from ourselves just as the drying autumn leaves drop from trees with the approach of winter.

In the challenge of life we seek that which is profound. We seek an awareness, a consciousness that will sustain and inspire us. In the living of life, we must of course be active and extremely practical. We must create opportunities for contemplation and meditation. This provides a sort of positive and negative phase of our being and helps to round out a life of maturity. It has been said that our primary purpose is not to do something but rather to be something. Growth and maturity help to bring about this realization. Your visions should be plans for reasonable accomplishment, and not simply dreams or desires. Plans are actually the anticipation of fulfillment. Plans must be laid, however, upon a firm foundation of knowledge, experience, and understanding, a foundation which will provide for the art of living and mature growth.

### **No Idle Dreaming**

The mature person does not idly build dream castles. Maturity means that through growth something has reached the flowering of that for which it was destined or intended. Maturity means growing from something lesser into something greater. Horticulturists say that an orange tree in its growth develops a sturdy trunk and roots which reach deep into the soil; it then produces a bountiful crop of oranges each season. Note that in the case of the orange tree, maturity when reached does not imply a single yield of fruit. The mature tree continues to produce a fine crop every season, year after year. For the tree to produce the finest juice-laden fruit, horticulturists bud or graft to the tree a small portion of a branch from another orange tree which has manifested strong, desirable strains.

To relate this to the human entity, the budding or grafting may be representative of the use of the experience and knowledge acquired by one who truly aspires to full growth of human life and its ultimate maturity. In this sense, maturity has to do with the desires, ambitions, purposes, and goals established by the thinking mind. There is great meaning in the living of life; there is an ultimate goal. If it were not so, man would have no aim nor objective, no direction whatsoever other than that given by the outer objective senses. His mental growth would not become mature, and the results of a long span of undirected life would be small and trivial.

When man comes to realize and understand that it is possible in the living of life for him to awaken an important phase of his being, everything he does thereafter will have a new meaning. Doubt and vacillation will be replaced with new understanding. Life's ambiguities will disappear. Life itself will have new meaning. Without such realization, man could not begin to understand the purpose of existence nor the fulfillment which is possible for him.

Life gives back to us what we put into it. As we give or contribute, the universe responds in greater measure. If we do not aspire to greater things and the more abundant life, our life will be merely a conglomerate of passing trivialities. Because we are intelli-



gent beings, we have reason to believe that the universe is intelligent and infinite. The mystically minded person finds that the universe is imbued with infinite response. The response may be more than we contribute to life. The universe responds with more than we give. Thus abundance is always in potential, an abundance which is real and genuine.

### ***Basis for Improvement***

If in the flowering of our maturity we contribute something of greatness and understanding in creativeness, in new developments, in improved environment, in better human relationships, we contribute or add something to the world, just as the mature orange tree yields its crop of oranges. This requires that we think of something greater than ourselves and of which we are actually a part. If we do not choose to be aware of significant factors having to do with our existence, and do not value or understand them, they may remain inactive.

On the other hand, if we see our potentials in the new light of growth, understanding, and mature thought, they may become active. We will not become confused with the illusions of objectivity. We will, however, give attention to them through inner thought and feeling, through inner perception. We are seeking a higher level of consciousness and how to awaken it. Our outlook, our attitude toward life with all its complexities should be one of inspiration and understanding. Opportunities present themselves for us to use our potentialities. We become creators, and aspire to even greater creativeness.

In seeking our full maturity in life, we are not dealing entirely with that which is physical, but with the inner being of man. We are conscious beings; and what little we know of the world about us is determined by our consciousness. Our position in this condition will be in accord with the level and quality of our consciousness. To grow and mature, there must be learning. Man must profit from past experience and from the knowledge which he has gathered. But beyond learning and the gathering of knowledge, there must be the will and desire for personal endeavor, to

cultivate the art of thinking and the means of giving expression to all that is good and noble. The present moment may be very important to us, but we must always be preparing for the future and not giving so much attention to what has already happened. We plan, we anticipate, we visualize; our growth carries us onward. What occurs tomorrow is the result of what began today.

Growth is progressing toward fruition, the fruition of maturity. We will have this realization if we discipline ourselves, because tomorrow's realization is the outcome of today's growth—in the present hour, in fact. As we seek and anticipate, we look forward to a new level or state of consciousness. In our growth we are always actually working toward this higher level. It is already in potential within us. It is a part of the eternal order in the scale of descent from the Supreme Mind. We cannot attain such awareness, however, if we do not seek higher awareness through the inner self. We must seek inner perception. It is like a light appearing in the darkness.

Inner perception warms and strengthens the radiance of the light. Our growth and progress are thus enhanced. This experience is the challenge, for we are dealing with the deepest and most mysterious forces of life. We must be determined and definite in everything we do. We must manifest wisdom and human dignity. Thus we bring quality into our growth and, as a result, life and its realizations will have a new quality. We are enriched with strength and inspiration from the infinite reality of that which is abstract but nonetheless potent with divine power. This does not imply that we will not have adversity and be incapable of mistakes. We will, however, profit and be strengthened as a consequence. If we did not live actively, and perhaps make a few errors, we would be merely existing. There would be no growth. Human nature is imbued with frailties, but these can be strengthened, and there can be fewer of them as we achieve mature growth.

Your value lies not in your quantity, but in your quality. Humbleness will reveal to you how far short you may be of the fullness of maturity. One should never be satisfied with the accomplish-

ments of today or yesterday. There are greater achievements to be gained. Life's aspirations go beyond the goals of the material; they strive to reach the divine core from which the universe takes form. You will respond to divine, mystical, and spiritual promptings.

### ***The Exalted Goal***

The mystic exalts the life of man. Man is life's highest expression, but it is up to man, as an individual, to make something noble of this expression. The true self of man may be interpreted as the integration of his mystical, mental, and material elements. The universe is divine and infinite. If it were not, there would be nothing beyond man, nothing to reach for to complete himself and mature, nothing by which to draw himself into unity, nothing of an infinite nature from which he could draw inspiration. There must be manifested not only admiration and respect for life, but also "reverence for life" (in Albert Schweitzer's famous phrase). This should be manifested in our hearts and minds and in all we do.

We are endeavoring to bring ourselves to full stature, to full growth and development, to unfold with new understanding, and to profit from experience. Man is capable of achieving goals even greater than any thus far realized. The knowledge which you have gathered must be organized in your mind. An organized orderly life should be the order of each day. It is only through individual effort that the mind can be

kept active, the senses be sharpened and judgments made keener, and that insight can be made clearer. The more the mind is used, the more agile and facile it becomes; new habit patterns are formed, and life takes on a new purpose. There is an objective which is *maturity*. The objective is established and realized through our innermost urges which seek the fulfillment of spiritual and physical needs.

Cultivate new growth and attitudes, new outlooks and objectives. You have the capacity to accept changes, to meet difficult problems, and to profit from experience through growth. Be tolerant, patient, and understanding. The mind is constantly seeking to grasp the level of its insight which cannot be reached when tension and emotional upheaval prevail. The mind seeks its own level in calmness. If we would enjoy inner peace, then peace must exist in our environment, in our heart and mind. If need be, we can change, modify, even create new patterns for living. We seek the perfection of the real in our perspective, in what we contemplate, in what we do. We seek to manifest mental, spiritual, and mystical maturity. Growth must be the measure of life's maturity. Life will bestow upon us the fruition of our endeavors.

With our knowledge and understanding, we are made strong for whatever the future may hold for us. We become mature and practical, and live with inspired understanding.

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## PAUSE FOR FULFILLMENT

By CECIL A. POOLE, *Supreme Secretary*



MANY years ago the philosopher-naturalist, John Burroughs, when thwarted by circumstances over which it seemed he had no control, wrote one of the most famous poems of his career. It was entitled "Waiting." An examination of the philosophy expressed by this poem shows it to be somewhat contrary to the modern concept of achievement. In fact, it is, in a sense, contrary to most of the later philosophy that Burroughs himself wrote. Yet, he acknowledged, and it has been acknowledged by many individuals, that there are times when it is necessary to wait for certain events to occur and that to do anything else is to work against a force that is immovable.

The wise man does not fight with his environment. He does not resist it. Rather he tries to understand the functioning of his environment so that his efforts may be directed to harmonizing himself with the surrounding forces in a way that will aid his own achievements which in the end are to reach a state of satisfactory relationship with all that constitutes his environment. In the past few decades the general tendency of modern philosophy in its practical application has been to develop the idea that great accomplishments are possible by directing our efforts and forces continually toward the ends which will bring about those accomplishments; we have been taught that to succeed is to work and strive constantly to achieve the ends we have decided to attain or which society im-

poses upon us. In other words, the term *go-getter* was evolved as a type of colloquial terminology many years ago to describe what we have generally accepted to be the successful man or woman.

There is much to be said for the individual who directs his energy, time, and strength toward worth-while accomplishments, and certainly the individual who continues to work in the face of adverse circumstances is to be looked upon as one who really is dedicated to the purposes that he holds worth while. At the same time, the wise man should understand that some circumstances and events cannot always be conquered by any constant effort directed toward those ends which we feel will bring about certain accomplishments.

There are times when it is wise to wait. The whole course of the universe is based upon the fulfillment of certain laws that are active or have been put into effect, but it is not always possible for us to be pushing or continually forcing the manifestation of these laws. For example, a quantity of liquid in a fixed container can be emptied only at a certain rate of speed unless we adapt certain forms of pressure which complicate the situation by possibly exerting too much pressure upon the container itself.

If we rely upon the force of gravity to empty the container, the flow will be a fixed rate depending upon the size of the opening; there is no way that nature can be modified. We cannot force the change in seasons or the varying of day and night. Certain activities or functions are beyond the realm of human exertion to modify. According to the traditional stories of creation, even the Creator rested after having finished certain parts of what was allegorically represented to be the process of creation.

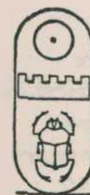
To bring about fulfillment of our wishes or desires or fulfillment by the terminating of a project or certain phase of work, there are certain activities to which we must devote ourselves in order to see that the proper activities are under way. But often there is a point where effort must stop. Recently, I was working on a statistical matter that required a great deal of time and atten-

tion. I did all I could in preparing the information, the forms, the report, but a time came when I had finished what I could do and the final form had to be transmitted to another place where it would be worked upon and a decision reached by other individuals. After I transferred those materials to another environment, as it were, I became very impatient because I had worked hard and long in activating the process. Now I find that I have to adopt a policy of waiting or pausing for fulfillment of the project to take place through the activities of others and certain forces that are entirely beyond my ability to control in any way whatsoever.

The important thing to understand here is not to let one's self get so impatient as to lose sight of the fact that achievement or fulfillment is a process covering both activity and inactivity. When the project upon which I worked is finally completed, the project will be considered as a unit, and the fulfillment will have been brought about through my properly directed efforts and through the pause that intervened when I could do nothing.

If we are to be expressions of wisdom, we will then be constantly reminded of our efforts, and also be experienced sufficiently to know when the proper time comes to let the matter rest while it is out of our hands. In dealing with problems at the level of our day-to-day living or problems that have eternal values, man must realize that there comes a time when man's ability to cope with a situation must be transferred to another source or another point of action.

There are individuals who claim to seek divine guidance and divine aid in the affairs of this world who constantly attempt to inform their Creator how they believe certain activities should be accomplished and what ends should be eventually reached. Here again, it is necessary for us to learn that waiting is sometimes a form of cooperation with forces higher than those which we control. We learn that, if we properly and to the best of our ability fulfill certain ends, the time will come for us to transmit the matter to a higher force. Our interference will then not add nor help the eventual solution, but usually keeps us in an unsettled state while we wait.



No one can tell another exactly when his individual efforts should cease and when work of someone or something else should begin, but we should as we evolve in life eventually reach an ability to make that decision for ourselves and the first step in the decision is to

realize that a pause will be a part of the full process of fulfillment. Furthermore, we must realize we express wisdom in the degree that we acknowledge the necessity of waiting for the fulfillment of some of our most cherished desires.



## *White and What It Signifies*

By MARY MICHAEL SIMS



THE combined reflection of all rays in the spectrum, the color white, though really a blend, has had such powerful effects on men from civilization's dawn to the atom age that it has been assigned more symbolical significance than any other single subject in history. White signifies bridal purity. It signifies honor. It stands for cleanliness, honesty, innocence, and for the "square deal."

Mankind's filiation to white is so extreme that it cannot be explained simply as tradition or custom, for it sometimes bears the same significance in entirely different cultures. White in universal symbols, may mean the same to the businessman in Boston as to the beggar in Baghdad.

To the North American Indian each color told a story. The traditional significance of some colors differed from tribe to tribe, but from Plymouth Rock to the deserts of California, white has almost always signified the same. The dark-eyed redskin who smeared his face with the white pigment from kaolin clay performed this little ritual so that all the world could know of the peace and purity within his soul.

History tells us that the ancient barbarians who believed that the Sky was God had a peculiar color-lore all their own which sprang most likely from thought association with sky colors themselves. Black was evil. White, along with blue, was a color of profound good-

ness. White-horse-sacrifice ceremonies were carried out on hilltops all over the land. Nothing else save human sacrifice itself could so thoroughly appease the demands of the Sky God.

Uncanny as it may seem, the inexplicable affinity to white can be traced even into the world of the dumb animal who draws his conclusions by instinct alone. For in the days when the West was young and the range wide open, the yegua madre (mother mare), chosen to lead a train of mules, was a light-gray or a distinct white. One reason for this choice is that the white leader was on dark nights more conspicuous to the eyes of the men who drove the mules. But the prime reason for the white yegua madre lies in the unexplored mind of the mule himself; he will follow the white mare until death.

Man, as the mule, seems to be drawn to the white animal. A white horse captured the stormy heart of the ambitious Napoleon Bonaparte, and the American Indian considered as sacred the rare white Buffalo.

The precious white buffalo hide became equally valuable to white hunters. Robert M. Wright who was the notable author of "Dodge City, the Cowboy Capital," purchased one of these coveted hides from a man called "Prairie Dog Dave" for one thousand dollars, at a time when one thousand dollars was a fortune.

This respect paid the buffalo had no bearing on the Early Westerner's opinion of horseflesh, however. That was a time when the white horse was looked

upon by the reckless range riders with something near scorn. It is conceivable that this turn-about was caused by the power of symbolical thought itself, for a rough-and-ready man bent on freedom—sometimes even lawlessness—might have considered the color of purity and innocence as something too tender for the tough times of the Old West.

Yet paradoxically, while rough riders were scorning the white horse, the white mule still held his place in animal society. The “volantes” that carried the missions “padres” to their new parishes were drawn exclusively by white mules. It is possible that the priests chose them because the white for purity matched their devotion to God. On the other hand, they may have had a more practical reason for their choice—such as an unwritten insurance policy for safe delivery. Old timers often remarked: “You’ll never see a dead white mule.”

How much truth lies in such a saying is questionable, but there is no denying that the magnetism of white is powerful. And due to its inexplicable quality it was literally impossible for the white horse to stay in disrepute for long, despite rangeland murmurings.

In fact, he came back to his rightful place in white-lore stronger than ever. In the form of a pacing grey-white “ghost horse,” he roamed the prairies for many years, a beautiful creature that seemed almost to glow in the dark. His existence was verified by such men as the famous writer Washington Irving who saw him in 1832 and recorded the fact in his journal, and the brilliant newspaper correspondent, George W. Kendall, whose detailed writings made the ghost horse famous.

Kendall wrote: “Many were the stories, told by some of the old hunters, of a large white horse that had often been seen in the vicinity of the Cross Timbers and near Red River . . . As the camp stories ran, he has never been known to gallop or trot, but paces faster than any horse that has been sent after him can run . . .”

The ghost horse was trailed for years, captured once or twice, but always became loose again. The Old West had to have a cynosure of its freedom spirit, and even though the early range had

cast out the white horse once, no other creature, with the possible exception of the cowboy himself, could hold so well this symbolic position. So the marvelous creature whinnying to the moon, stomping his hooves on high hills, had to be white!

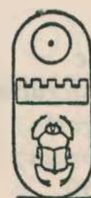
In mythology, Venus the goddess of love, was born in the white foam of the sea and carried by the Zephyrs along the white tops of the waves. She has been pictured standing on a white shell. As with the bridal veil it is evident that no other color could portray so well the intangible air of love.

In Christian religion the dove symbolizing the Holy Ghost is a white dove. The pure soul of the conscientious Christian is a white soul. White is the color of the flag of truce, the color of honor, of mystery, purity, freedom, and safety. According to legend the Christ child always wore white. The “good cowboy” in the Western movie can almost always be identified by the white hat. Doctors and nurses wear white. White is the color of the Nation’s capitol, the color of India’s sacred cow, the apparel of angels, the baptismal gown, the fitting dress for the newborn baby. And white is the Christmas worth singing about.

Advertisers, artists, and photographers have long recognized the powers of white. Yet too often, the average citizen, intrigued by new styles and trends, loses sight of the potential powers within his reach.

The wise person learns to exploit white. He realizes that the symbol that dominates the savage and the civilized alike, that even finds its way into the world of the dumb animal, should not be forgotten in everyday living.

It is no accident that the successful businessman travels through his working life in a white shirt. A man may be a Robin Hood in green, boy-like in blue, a sportsman in yellow or red, but he is most distinguished in white. The woman may be provocative in orange, soft in pink, pretty in blue, but she is most conspicuously woman, when like Whistler’s ethereal *Little White Girl* she appears before the world with all her womanly attributes dressed in the sweet splendor of white.



# Technique for Message Reception

By WALTER J. ALBERSHEIM, D. Sc., F. R. C.

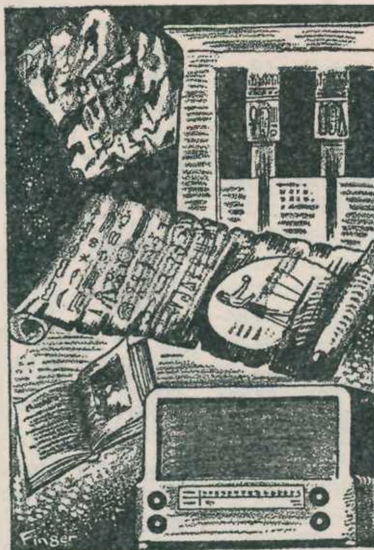
ONE of the greatest achievements of modern technology is the vast increase in the quantity and speed of communications. It is no accident that the Bell Telephone System, devoted to communication, the transmission and reception of messages, became the largest private enterprise on Earth. But the concept of a Message has not only scientific and technical connotations; it also implies human, spiritual, and mystical values.

To communicate means to get in touch, to exchange messages; in addition it means, to partake of holy communion. Communion, as all mystical acts, symbolizes the transcendental completion of communication: the merging into complete unity.

This writing is concerned with the requirements, the technique, of message reception. All interchange of messages requires a technique, whether the message be spoken, written, telephoned, or transmitted by thought projection.

Rosicrucian students are naturally mostly interested in the esoteric aspects of messages. But this part of the subject is within the province of the official Rosicrucian teachings. It would be presumptuous to try to enlarge on this great system of instruction in one short discourse.

Our discussion shall therefore be mainly concerned with the material aspects of message interchange. Even this field is so large that we shall concentrate on the *reception* rather than on the *transmission* of messages. If it turns out that the results of our limited, technical survey apply to mental and mystical aspects as well, so much the better.



A message cannot be received by anyone unless it has been first formulated and transmitted; hence, we must have some understanding of the sending process. The first step is to decide the content of the intended message; be it a fact, a thought, or an image. As an example, take the message: "The President is ill." As the next step, this message must be encoded. What is the meaning of and the need for encoding? If one wanted to convey knowl-

edge of the president's illness directly, his ailing person would have to be transported to the recipient. This is impractical and absurd, especially if the news is to be broadcast to the entire nation.

Hence the facts must be put into words. This is encoding, because words are symbols carrying a derived and somewhat arbitrary meaning. There may be many words for one fact (such as ill, sick, ailing), and many meanings to one word (such as "bond" or "bank" or "train"). The normal meaning of the words may be further encoded to insure privacy of a secret message.

But the encoding process goes further. If the recipient is not within shouting distance, the words must be conveyed by means of a carrier. This carrier may be the mail, or a telegram. In either case the words are translated—that is, encoded—into letters, and these letters into their written symbols. If you doubt that writing is an encoding process, think of the differences between print, longhand, and shorthand. The handwriting of some among us may even

constitute a secret code that only a few intimates can decipher.

If fast transmission is wanted, the message is translated into electrical currents. This translation process, in the special case where letters are represented by dots and dashes, is the Morse Code which was the prototype of message-encoding schemes. Radio transmission requires that the electrical signals be superimposed upon rapidly vibrating electrical wave trains. This so-called modulation process constitutes another code.

After encoding, the message must be addressed; that is, it is aimed at one or at a limited number of recipients. This requires selection of a channel. The channel may be represented by a direction, such as that of a searchlight or a radio antenna. It may consist in a vibration rate, selecting the desired receiver by frequency tuning. It may be also a material channel such as the network of wire lines connecting the calling and the called parties of a telephone conversation. Finally, there must be power behind the message. This power may be supplied by the transmitter alone or it may be boosted and amplified along the way. The reason for this requirement is that every message must compete with and, if possible, override not only myriads of other messages but also the omnipresent noise caused by the vibration of all atoms and electrons in the Universe.

Since the presence of noise makes it impossible to be absolutely sure of any single symbol, it is desirable to send excess or duplicate information. This is often accomplished by the grammar and spelling of a known language and by the logical context of the message which permits a guess at garbled words.

The first requirement for *message reception* is *attention*. There must be a willingness and readiness to receive. If you switch off your telephone bell at night, you cannot receive a call, no matter how urgent.

The next requirement is *adaptation*: the receiver must be, intentionally or otherwise, adjusted to the character of the message. If you tune in on the wrong television channel, you may see a Western instead of the baseball World Series. The concept of adaptation thus includes tuning, or adaptation to the

signal frequency. It also covers the various types of modulation. Radio fans know that f.m. requires a different receiver from a.m. Adaptation also covers coding in the literal sense. If the signal consists of dots and dashes, one must know the significance of their number, length, and spacing.

All this and much more is implied in the concept of adaptation or attunement. After a lifetime of study, one may yet constantly learn or discover new facets and improvements in the art of receptive adaptation.

Next, one must *understand* the transmitted language and the meaning of its words.

A further requirement is the minimizing of receiver noise. Adaptation and attention may exclude unwanted signals, so that mainly the faint traces of the desired message will reach the receiving apparatus. But this will avail nothing if the receiver itself is not quiet. When two parties in a long-distance telephone conversation talk at the same time, neither hears the other; and a person with a ringing in his ears cannot hear the chirp of a distant cricket. It may amuse an audience more versed in human than in machine characteristics to learn that the best way to quiet a receiver is to keep it cool. Inner heat makes for noise and confusion, in machines as well as in men. If one be so bold as to sum up a vast technical discipline in a few nontechnical words, one may state that the characteristics of a good receiving system are: attention, attunement, understanding, and stillness.

The above requirements are not limited to reception by electrical equipment but apply to other types of communication. Consider, for example, a technically uninformed person listening to a lecture on a specialized subject, like the present one. If the speaker's language is too technical, the hearers will be unable to adapt themselves to his code, and his message will not get through. Experienced speakers therefore match their presentation to the average knowledge of the audience. They must not aim too low, because this also would be a mismatch: it would waste time and prevent them from covering the subject in the allotted time.



If one of the listeners has never before given any thought to the subject matter, he may have difficulty in following the speaker. Sooner or later he misses a word or a phrase. If he attempts to bridge the gap by his own deductions, he loses his inner stillness and divides his attention between his own thoughts and the message. Thus, lack of understanding successively destroys stillness, attention, and attunement.

Even well-trained and attentive listeners may lose the thread if the lecture arouses their opposition or stimulates their imagination. Since it is impossible to follow two trends of thought simultaneously, such flashes of own thought should be quickly jotted down or mentally stored and set aside until a suitable time for discussion. Good speakers allow for such short interruptions by occasional pauses and repetitions. It is seen that our four criteria of good reception apply to human relations as well as to mechanized message transfer.

From the human, mental message reception just discussed, it is only a short step to mystical technique. What was previously called *attention*, here becomes meditation and concentration.

Adaptation—the adjustment of the receiver to the form and vibration rate of the message—is known to mystics as attunement.

The need for stillness is stressed by all master mystics. Until the clamor of sense impressions and desires is quieted, the still, small voice of the Inner Self cannot be heard.

Understanding is the point that is often overlooked or forgotten by students of mysticism. The ecstasy of illumination may be above mundane wisdom. But unselfish mystics want to turn the bliss of their inspirations to practical use in the service of mankind. And it is this service that requires understanding and training.

Bach, Mozart, and Beethoven were rich in musical inspiration; but they also were expert in harmony, counterpoint and instrumentation, so that they could translate their inspirational flashes into earthly masterpieces. Gershwin, on the other hand, was limited to musical comedy song hits until, late in life, he painfully acquired the craft of composition.

The same is true of painting, sculpture, invention, and pure science. None but a competent chemist can have a vision of a protein molecule's intricate pattern, and only a physicist can interpret an intuitional flash revealing the inner structure of atoms or electrons. What good would the vision of a great building or monument do to a man who lacked words to describe it, and skill to build or depict it?

This stress on knowledge and understanding is not a new idea. Rosicrucian lectures cover philosophy, history, physics, psychology, and physiology in addition to metaphysics and mysticism. A great deal of time is devoted to the development of skills and sensitivity, to the technique of message reception. The Bible itself says: "With all thy getting get Understanding."

From the religious viewpoint one might say that attunement corresponds to salvation by faith; trained understanding, to salvation by works. The relative merit of these two has been hotly argued, but the ancient wisdom of Hindu mystics has pointed out that both are needed and that one leads to the other.

As to message reception, our survey has shown that its engineering requirements are valid for human relations and even for the divine messages aspired to by mystics. In terms adapted to mystical thinking, they are: attention, attunement, stillness and—last but not least—understanding.



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"Labour to keep alive in your breast that little spark of celestial fire—conscience."  
(Rule from the Copybook of Washington when a schoolboy)

# Achieve the Simple Viewpoint

By ARTHUR C. PIEPENBRINK, F. R. C.



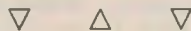
For all living things man has a fascinating attribute peculiar to him. He can stop and reflect upon what he is doing. Trees, plants, animals, birds, and fish for the most part feel impelled to act, and they act. They rarely pause to question, "Why?" But man can pause amidst his daily activities—interrogate the elements of his environment—and then spend countless hours attempting to find the answers. He can literally *stop living* in order to spend time *questioning the reasons* for his being alive. He creates complexities out of simplicities. He describes a drop of water in voluminous notes, and closes his examination by creating doubt as to whether or not a drop of water is even wet. He asks if a falling tree makes a noise if no one is around to hear it. It isn't enough that he breathes—he must know whether he sucks in the air or simply creates an opening into which air is pushed by atmospheric pressure.

Then thousands upon thousands of volumes are prepared which concern the complexities of philosophy, religion, idealism; each one tries to tell man, in a different language, the intimate conscious experiences of the author. One says God is everywhere; others say there is no God. To some He is *spirit*; to others He is simply superhuman.

The *hereafter* has as many different descriptions as there are authors telling of it, and one is no more of an authority than another. Through all this man wades mentally, in an effort to discover the secrets of life in which he is one. He longs to find a simple key, a simple explanation to the meaning and purpose of life.

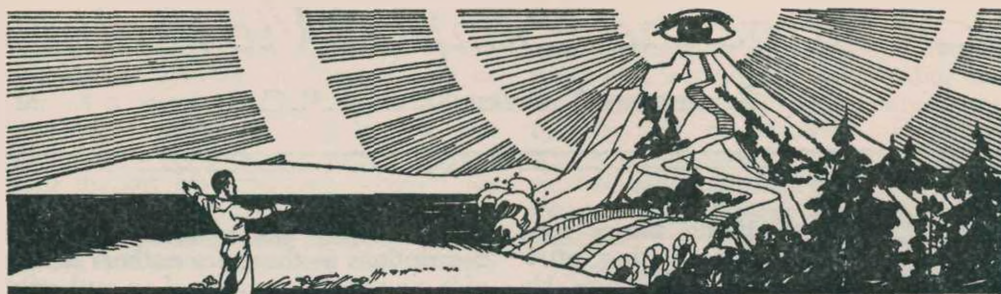
For the average person, *simplicity* lies just beyond reach because he looks for it from people and things outside himself, and since another's experience is different from his own, he fails to understand the other's explanation. He is always too ready, when faced with a problem, to refer to someone else's opinion as to its cause. Because the path of least resistance is to ask someone else's view rather than thinking it through for himself, he becomes a slave to external opinions and viewpoints. This very natural human practice is the cause of most complexities in life. A person ends up not knowing who or what to believe.

To achieve Mastership, and happiness, man must achieve the simple viewpoint. He must cease to make a lot out of nothing—cease to make mountains of molehills. The key to life is not locked up in some mysterious writing, nor is it hidden behind a veil. It is not life which is confusing and complex, but rather man's different notions concerning it.



Why should there not be a patient confidence in the ultimate justice of the people? Is there any better or equal hope in the world?—ABRAHAM LINCOLN





## Giving God a Chance

By DR. H. SPENCER LEWIS, F. R. C.

(From *Rosicrucian Digest*, December 1931)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



HERE is a report that I think will be very encouraging to all of you, and I hope you will pass it along to those who are sick and ailing. In the *Medical Record* of September 25, 1920, Dr. Joseph Byrne, professor of neurology at the Fordham University medical school in New York, made this statement:

"As a conservative estimate, it may be admitted that of all the ailments for which relief is sought, 90 percent or over are self-limited and tend to get well. It may also be admitted that in over 90 percent of all human ailments the psychic is the dominant factor."

I think that if any of us wanted to preach a sermon or give a lecture on the value of metaphysical and drugless healing, we could do nothing better than take this paragraph as the text; and from some public lectures that I have heard in years gone by, by men who did not thoroughly understand the subject of real psychology, it would be a good thing if they started and also closed their lecture with this text.

The first part of this statement by the professor says that at least 90 percent of the ailments for which people go to doctors, clinics, hospitals, or spe-

cialists for treatment are self-limited and tend to get well. In other words, 90 percent of these ailments are those which nature would cure through God's own healing processes in our own bodies if we would remove the limitations and stop interfering with the processes of nature. I do not think we have a truer statement regarding human ailments.

In most of the healing work done by every metaphysician, his greatest problem is not that of giving the right treatment for healing nor of diagnosing what is wrong, nor recommending anything in the way of a constructive practice, but to get out of the patient's mind the ideas that limit the healing processes, and hinder nature's own work. The hardest thing in nearly all these cases is to get the patient to stop analyzing his condition, giving it fictitious names, and to stop thinking that he is going to get worse and may need two or three more doctors and possibly a hospital operation and several other things.

### **Self-Diagnosis**

How often we find persons suffering from some little discomfort in the upper part of the body and analyzing it as some abnormal condition of the heart. They think of heart trouble, whenever

they feel a little cramp or pain. On the other hand, there are those who credit all such peculiar sensations, pains, or aches to the lungs. They seem to think that the lungs are the only thing that exists in the upper part of the body, and could be responsible for any sensation. They are sure that they are going to have tuberculosis or some other long-standing illness connected with the lungs.

Then there are those women who feel sure that every little pain in their bodies is due to the oncoming of cancer. Having read about and talked over the fatal cancer cases that have been brought to their attention, they now concentrate on that one idea. Others think that every little ache is a sure indication that they have gallstones or appendicitis, liver or kidney trouble, or something else. Usually these persons get such ideas by comparing their own vague symptoms with the vague description of symptoms that some other person has had who suffered from such a disease as they are now picturing for themselves.

When someone in a family passes away from heart trouble, there are sure to be a number of relatives who will interpret every ache and pain they have as an indication of heart trouble. Every operation for gallstones in any family or community of friends leads to the suspicion of gallstones in connection with every ache. These are the limitations to natural healing and to nature's processes that interfere with the metaphysician's work. Such limiting thoughts are generally accompanied by many forms of drugging and unusual treatment. These persons will try every remedy that anybody recommends. They will take hot baths and will sweat themselves in electric blankets; they will make foolish regulations in their diet and change their general habits of living, walking, sleeping, and exercise; they will try more concoctions in the form of specialized remedies than any normal person would ever think of putting into a normal body.

When they go for treatments, they discount anything that is said to them by a physician who does not agree with their point of view. If he suggests that their trouble is not of the heart but merely a nervous condition of the mus-

cles in the chest, they feel sure that the physician is incompetent, and seek another and still another until they find one who agrees with their own diagnosis.

Such persons generally end their search by placing themselves in the hands of so-called specialists. The one who suspects he has heart trouble will not feel satisfied until he has eventually placed himself in the hands of a heart specialist. The one who thinks he has lung trouble will never be satisfied until he has gone to a lung specialist.

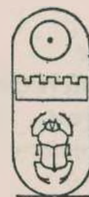
### ***The Drugless Healer***

It is not until such person becomes tired of the useless treatment which does not seem to affect his condition in either way, or until he has become convinced by some sane arguments and demonstrations, that he goes to a metaphysician or drugless healer and gets some unbiased information.

When the metaphysician or drugless healer receives such a patient, his first big problem is to treat the mind of the patient rather than the body. All of the limitations have to be removed, and the obstacles cleared out, purged, cleansed, and negated. It is just as though the physician would go into the garret of the brain of the patient, with brooms and vacuum cleaner, shovels and pick-ax, to clean out cobwebs and dust and all kinds of boxes and refuse before being able to set the garret into order.

All this time the patient may think that he is receiving little benefit, and probably wonders why some more obstacles and refuse in the way of pills and medicine and other things are not being given to him. If his patience lasts, and he is rational enough to give the physician an opportunity to get through with the house cleaning, he will begin to receive some benefit through the constructive work made possible by giving nature a chance.

Every drugless physician, like every metaphysician, will frankly admit that it is not his system, not his work, nor his peculiar method that brings about the cure, but that it is Nature through God's own laws. He will frankly tell any honest patient that his work is not the healing of the body but of the mind through getting rid of the limitations. It is absolutely true that in 90



percent of such cases, God and natural laws would take care of the healing without any physician of any kind, if the patient would only give God a chance. But just as we often find our homes, offices, our back yards and front yards, so covered with dust or grime, and littered with undesirable things that we send for an expert to come and do the cleaning, so it is necessary sometimes to call in an expert to do some house cleaning that the patient could do himself, if he only knew how to go about it.

### ***Psychic Dominance***

Now, note the Professor's statement says that "in over 90 percent of all human ailments the psychic is the dominant factor." Do you realize fully what this means? It means that in a majority of the human, physical ailments, the real cause or condition, the real source of the trouble is not in the flesh or in the material part of the body, but in its psychic part. What a wonderful truth! It is the most important, as well as the most astonishing, factor ever discovered in the field of therapeutic research.

Tracing back the art of therapy to the most primitive tribes in the most ancient of times, we find that there always has been a realization by those who are mystically inclined that some psychic element entered into most of the human ailments. The ancient forms of incantations and mystical ceremonies around an ailing person, and even the practices of the American Indian medicine man, which were a highly evolved state of the ancient mystical practices, took into consideration that the psychic part of man had a close connection with his physical condition.

During the past hundred years, or more, we have advanced from the speculative, mystical state to the scientific understanding of the psychic nature of disease. We no longer work in the dark through the use of incantations and vowel sounds, magical prayers, and formulas, which were little understood in their real nature. We now work with highly evolved and well-understood psychic laws that are more absolute in their action than any of the processes of the drug system of medication.

In other words, there can be no ail-

ment in the physical body unless there is first an ailment in the psychic body of our beings. The foolish objectors to this idea, who are generally avowed medical practitioners, say that if the psychic part of man is divine and godly, there can be no illness in the psychic part, and that it is only in the human, earthly, flesh part of the body that illness can reside. That argument seems logical to a great many persons; they often state they cannot believe that disease can start in the psychic part of our beings.

This misunderstanding is due to the wrong premise at the very beginning of the argument. These arguments begin with the assumption that the psychic part of man is 100 percent divine, pure, and undefilable. The psychic part is not the soul. It is his mental, psychological, neurological constitution. It is associated with a soul, the divine in man, but it is not the soul itself.

Therefore, the psychic part can become obsessed with wrong ideas or become abnormal with wrong conditions. Our emotions affect our psychic natures. Anxiety, hatred, envy, jealousy, deceit, injustice, intolerance, and similar destructive emotions, will shatter the harmony of our psychic self and spread in its very being a poison and toxic condition that is as disastrous as poison of a material nature is to the physical body. In the same manner, the emotional part of ourselves may help to purge and purify the psychic nature within each one of us. Thoughts of love, kindness, mercy, justice, toleration, good will, universal brotherhood, peace, harmony, and similar emotions will act as a stimulant, as a perfume to the inner self, and make the psychic part of our bodies pleasant, happy, strong, and pure in every sense.

Every metaphysician knows that in diagnosing any illness, or Cosmic condition surrounding our lives, the cause will be found in the psychic nature of ourselves and in a preliminary condition of the human body that seems to be breaking it down or tearing it asunder, or keeping the blood impure. All kinds of physical aches and abnormalities can be traced to a poisonous condition of our psychic selves, and this psychic poisoning can be traced to some silent or secret, or deep-rooted emotion that

is destructive, such as anger, hatred, jealousy, or some similar attitude toward a person, or a group of persons, or toward conditions generally.

#### ***Problem is Simple***

The problem, therefore, is simple to the metaphysician and to the drugless healer, but difficult indeed to the patient and to those healers who attempt to cure through purely material means. To attempt to remove or affect the cause and conditions of ailments in the human body by medication directed toward a chemical change in the physical body alone is merely an attempt to change the outer manifestation of the trouble without touching the cause whatsoever. Any attempt to change the chemical nature of the blood, purify it, and bring it to a normal standard through medication or diet, or exercise, while the emotional, psychic part of the nature of the body is being poisoned and continuing to poison the blood, is simply to waste one's efforts and to make no progress whatever in the cure of disease.

Those of your friends, and especially those who are in various fields of medical healing, who decry or deny the efficacy of metaphysical healing, should be shown this statement by Dr. Joseph Byrne. But whether this scientist's

statement is accepted or not, or whether some physician will believe in metaphysical healing, the fact remains that the metaphysician is able to demonstrate the truthfulness of this principle and to bring about cures and changes in the human existence that no other method or system can effect.

Man is truly fearfully and wonderfully made, but all the wonder and all the marvelousness of it does not rest in the purely chemical composition, and the chemical actions and reactions of the physical body. The greatest wonder or marvel, the greatest magic and miracle of man's whole existence, is the psychic soul part of his being. Herein lies all power and strength, fortitude, and self-mastery. It is this part of man that is the thinking, doing, mastering part of his existence.

The Rosicrucian, the mystic generally, and the metaphysician are giving most of their thought to this greater part of man, while many other systems of helping man are concentrating their efforts exclusively on the lesser, material, negative, changeable, mortal part, which is of little consequence and has no power of its own, no processes, and no methods within its own capabilities of re-creating, re-constructing, re-building, and of healing the real body of man.

#### **FOR YOUR BOOKSHELF:**

### ***"A History of Egypt"***

**by James H. Breasted, Ph. D.**

This magnificent classic work by a great Egyptologist will afford you many hours of reading pleasure. You will find in this the thrill of exploration, the revelation of a great civilization which fostered our arts and sciences of today. The author is the founder of the famed Oriental Institute at the University of Chicago.

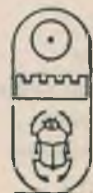
Not only a literary masterpiece, this volume contains a visual journey into the past as well. It contains some 200 illustrations and maps—striking photographs which reflect the culture of ancient Egypt and tell the story of a long-forgotten people.

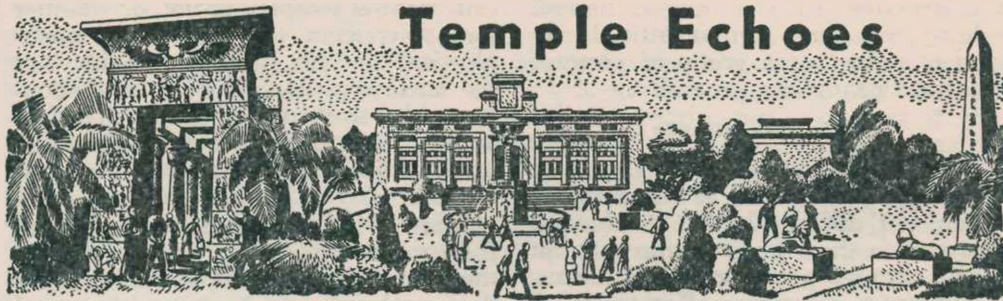
Beautiful cloth binding. 634 pages. (This book sold, but NOT published by AMORC.) Price postpaid \$10.50 (£3/6/6 sterling). Order from the

**ROSICRUCIAN SUPPLY BUREAU**

Rosicrucian Park

San Jose, California





STATISTICS are sometimes thrilling. The Fall-Winter edition of the Colombe's magazine *The Dove* lists 54 new Colombes and 25 Colombes-in-Waiting accepted during the last six months. It also notes that eleven have become twenty-one, thereby attaining emeritus status. The last are: Carol Aubrun, Cincinnati, Ohio; Zona Van Sant, Oakland, California; Rosa Mercedes Velez, Caracas, Venezuela; Rosana E. Moses Webb, Guantánamo, Cuba; Aida M. Villar, Cienfuegos, Cuba; Carol Warrington, Toronto, Canada; Lavinia Devia Pacheco, Barranquilla, Colombia; Susana Vargas Urdaneta, Bogota, Colombia; Leona Perry, Washington, D.C.; Katherine Bryan, Miami, Florida; and Rose Marie Allen, Vancouver, B. C., Canada.

\* \* \*

Those who serve in the Supreme Temple were guests of the Emperor again this year at a dinner given in the Supreme Temple Recreation Room. Grand Master Rodman R. Clayson presided, introducing the Emperor and Soror Marty Lewis for words of timely greeting.

At the dinner's close, the Grand Treasurer, James R. Whitcomb ran two entertaining films. Supreme Colombe Sydney Whitcomb in behalf of the Colombe Counselor, Soror Josephine Warnken.

Under the direction of the Supreme Chaplain, Paul L. Deputy, with the assistance of Frater Chris Warnken at the piano, the guests sang a few songs before going home.

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The Sixth Annual Exhibition of the Society of Western Artists brought un-

usually large numbers of visitors to the Rosicrucian Egyptian, Oriental Museum during its month-long stay. This year's president, San Francisco artist James MacGruer, gave a lecture on the work of the Society, which has some 800 members and was founded in 1938.

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Pax Losanna Chapter of Lausanne, Switzerland, made history by establishing the first permanent Rosicrucian temple in Europe in modern times and thereby also attaining Lodge status. This was officially confirmed on the occasion of its Fall rally. And that, too, was a bit of history: over two hundred in attendance, including Frater Raymond Bernard, Grand Secretary of the Grand Lodge of France, in whose jurisdiction Lausanne is; Frater Carlos Nuñez, Grand Councilor of Latin-American countries (Argentina excepted); and Soror Madge and Frater Dr. Albert T. Doss of Cairo.

Another first of the occasion was the showing of the AMORC film *Domain of Destiny*, which is now available in French.

Berne, Geneva, Neuchâtel, and Zurich organizations as well as the Home Sanctum members were joined with Lausanne members for the rally. A memorial parchment with their signatures was sent to the Emperor.

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Those who read the directory of lodges, chapters, and pronaoi of the Order appearing quarterly in the *Rosicrucian Digest* must have noticed the growing number of places where all AMORC degrees are regularly conferred. Both London and Paris now have initiatory officers—in London under the direction of Frater E. L. L. Turnbull, and in Paris under Frater Georges Morel. Most recently, Switzer-

land has been added to the list by the newly-formed initiatory body in Lausanne, under the direction of Frater Troxler.

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Readers of the article in the January *Digest* concerning the *Fama Fraternitatis* are likely to have given little thought as to just where and how the *Fama* was printed and distributed—not an easy matter under the circumstances. One of our German fraters, the late August F. Schuetze, concluded that he knew. He made extensive research and offered the explanation that the book was printed at the Typographia Mauritianiana just outside the city of Kassel. There in a curiously designed and mystically suggestive Memorial a great deal of the Brotherhood's work went on. Before his transition, Frater Schuetze prepared an article on this monument. His article is now being edited for *Digest* publication.

\* \* \*

In his diplomatic report "Of the State of Europe" about 1580, Francis Bacon makes plain the serious purpose of his three-year stay in Europe, mainly at the court of Henri III of France. His account includes evaluation of the character of princes and rulers, their family connections, religious convictions, material resources, and their popularity.

It is not evident from the report how much of Bacon's work was the result of first-hand contact, although it is known that he did travel in France as a part of the king's entourage. Various writers suggest independent travel as well. It is probable that he came in contact in one place or another with several of those individuals noticed in his report.

\* \* \*

*Digest* readers may like to know, too, that Frater Schuetze once made a large-scale model of the Frigate *Constitution*—"Old Ironsides"—on which he worked 7200 hours. This model has been on exhibit for many years in the Museum of the City of New York.

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Troop 375 of Phoenix, Arizona, Boy Scouts of America, has been officially chartered, sponsored by Sunny Slope Post 75 of the American Legion. According to Past Commander, Frater Tom Croaff who presented the charter,

such sponsorship "is part and parcel of the Legion's Americanism program in that Scouting provides a sound basis for character building and citizenship training."

Post Commander, Charles S. Stough, who accepted the charter may be remembered by *Digest* readers for his article "Rhythmic Religion" which appeared in the June, 1957, issue as a reprint from *Sage*.

The Scoutmaster of the newly-formed troop is Frater Jack Charters, public school teacher of the Washington School District. With such leadership and such sponsors, Troop 375 seems headed for success.

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"Keep Junior's car at home if you want him to make good at College" parents of 10th graders with college potentials were recently advised in a large city school system. They were also told that college potentials were scholarship potentials but the "greatest menace to society is intelligence which lacks human values." Cars at the youth level reduce the scholarship potential, and upset the balance of human values, thereby contributing to the menace.

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This is South Africa calling. Grand Councilor, Frater Roland Ehrmann of Durban, writes to remind us that South Africa is a land where the old and new meet, and where a delightfully different experience in living awaits the traveler. He expresses regret that so few roving Rosicrucians seem to know about it. He hopes you'll keep this in mind for the next vacation.

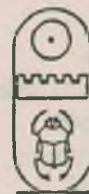
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Soror Agnes Frederick tells it on herself so surely she won't mind our repeating a conversation she once had with her Fifth graders.

"Children, I'm not really ill but I feel I may be going to faint. If I do, don't be frightened. Just pick me up and put me there on what is going to be our sand table."

"Mrs. Frederick," said an older boy, "why don't you stay over there near the table; then, we won't have so far to carry you!"

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Soror Lucille Korbinsky wrote recently of a most enjoyable day that she and her husband spent at Fellowship House Farm with others of all nations, colors, and creeds. The activities included music, conversation, hiking, sketching, as well as cooking, sewing, typing, gardening, and carpentering. Can you imagine such a place, where nothing counts but friendship and building? Where men, women, teen-agers,

and tots can participate at their own level in activity harmonizing human relations? Today twelve other Houses in United States cities are patterned after the parent Fellowship House, 1521 - 23 W. Girard Avenue, Philadelphia. As a project in human building, it is proving itself. A request to the above address will bring you up-to-date on the idea's progress.



1959

## *Rosicrucian International Convention*

July 5 through 10, 1959

*By the SUPREME SECRETARY*



POSSIBLY the best way to gain an insight into the Rosicrucian International Convention is to examine what members have said concerning past Conventions. A short time ago, I had the opportunity to review the comments made by members attending the 1958 Convention, to get the personal reaction of those who participated in the International Rosicrucian Convention last year. In these series of comments, the outstanding one was the expression on benefits and the enjoyment experienced by one's being a part of a Convention such as that presented annually by the Rosicrucian Order. These members expressed the sentiments of many who felt that such a function was a privilege and an opportunity.

The Rosicrucian Convention is not like a theatrical presentation or a convention devoted exclusively to the business of an organization or institution; rather, it is a participating function in which individual members take part in activities that are representative of the purposes and ideals of the Order.

During the Convention week, every phase of the Rosicrucian work is in some way illustrated. Members from many parts of the world, from varied walks of life, with different individual

characteristics, come together to participate in the Convention's activities. Regardless of the diverse interests of so many individuals, they find a common unity in being a part of an activity that is of interest to all and in which each is trying to find an individual as well as a collective benefit.

It is the purpose of the officers and staff of the Supreme and Grand Lodges to incorporate within one week a sampling, as it were, of various phases of the Rosicrucian work. Many of the events make a life-long impression upon those who come to witness them and to participate in the activities. The preparation of the Convention program is done with you, the individual member, in mind. While there are some matters of business and certain activities for the good of the Order, the Convention week is dedicated mostly to the individual member and his or her participation in organization functions. Whether the individual member comes from an area where a large Lodge exists or from an area where he never has the opportunity to meet with other Rosicrucians, the functions take on special significance in their being directly a part of the activities surrounding the main offices and the main functions of Rosicrucian Park.

Probably outstanding in the mind of every student are the functions that

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take place in the Supreme Temple. Each member at a Rosicrucian Convention is able to witness the ritual work of the organization and feel closely bound to its purposes by these activities that are included in each day's Convention functions, that is, the Convocations and rituals in the Supreme Temple. It would be difficult at this time to attempt to enumerate everything of which a Rosicrucian Convention consists, but traditionally and in the future, the 1959 Convention will include many functions in addition to those in the Temple, such as demonstrations, experiments, lectures, allegories, and special events that will contribute to the member's enjoyment and to his benefit as a Rosicrucian.

While the heart of the Rosicrucian teachings lies within the philosophy as it is presented to the individual student in the form of instructions which he receives regularly, the Convention in a sense seeks to tie all these ideas together and to make the member feel that he has participated in functions which will keep alive in his memory the idealism of the Rosicrucians and will in the future bring more meaning and significance to the principles which he studies. The officers and staff of the Supreme and Grand Lodges will soon begin preparing these various functions. The events will be a part of the convention for you to enjoy and we extend an invitation to every member, regardless of his Degree of study at the present time, to come to San Jose and make the 1959 Rosicrucian Convention

an outstanding activity of his membership.

The coming Rosicrucian Convention is fortunately placed immediately after a holiday of this country, making it possible for members from almost any point in the world to reach the opening session of the Convention on Sunday evening, July 5, after the conclusion of their work of the previous week. We hope that many members will consider this week in their 1959 vacation period and thereby include in their vacation a trip to this part of California, the opportunity to visit the Pacific Coast, and at the same time attend the 1959 Rosicrucian Convention.

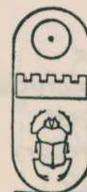
Registration will proceed all day on Sunday, July 5, with the opening session in the evening. The Convention activities will continue during the day and evening throughout the rest of the week ending on Friday evening with a banquet. Members who are planning a trip to California and an attendance at the Rosicrucian Convention are invited to write to the Convention Secretary for any further helpful information that it may be possible for him to provide, and which may make their plans become realities and assist them in enjoying this period of the year. We are sure that the Rosicrucian Convention of 1959 will not only be an important part of this year's study of the Rosicrucian philosophy, but will be a highlight in the sense that it will aid you as a member of the organization and that you will have as well an enjoyable and relaxing week here at Rosicrucian Park.

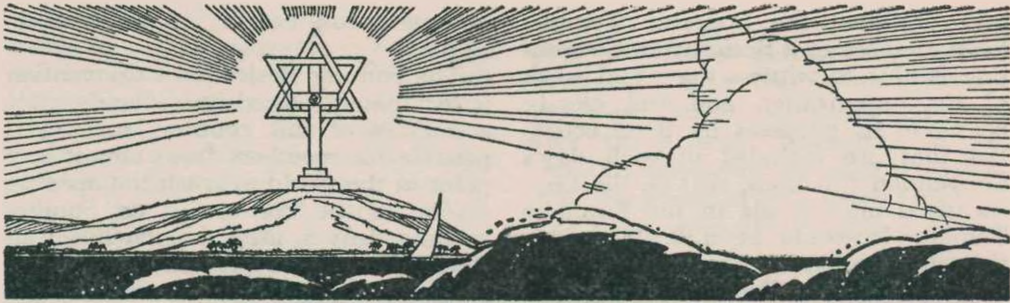


### ROSICRUCIAN RALLIES

**Allentown, Pennsylvania**—The Allentown Chapter will sponsor a one-day Rally on Sunday, March 8, at the Masonic Temple, 1524 Linden Street, Allentown. Registration will begin at 9:00 a.m., and the program will continue with events throughout the day. For further information, write Mrs. Margaret P. Huffstutler, Master, 728 Tilghman Street, Allentown.

**Dallas, Texas**—Southwest Rally, sponsored by the Triangle Chapter, will be held on Saturday and Sunday, March 21 and 22, at 1921½ Greenville Avenue. New Year Ritual and Installation of Officers at 3:30 p.m., lecture by Mrs. H. Spencer Lewis at 7:30 p.m. Saturday; mystical convocations and lectures Sunday. For other information, write to Miss Daphne A. Jannopoulou, 4136 Glenwick Lane, Apt. 3, Dallas 5.





## Rosicrucian New Year

The Emperor Proclaims Saturday, March 21, the  
Beginning of the Traditional Rosicrucian Year 3312



NATURE is the mother of religion. The elements of religion: awe, reverence, humility, sacrifice, worship—all of these have been inspired by the observation of natural phenomena. Religion presupposes a transcendental authority, one that is considered either the direct creator of all reality, or one who puts into motion those forces which bring it into existence.

Even the materialist who may refer to himself as a nonreligious person and who subscribes to no teleological first cause in the universe is imbued with some of these elements, that is, the psychological aspects of religion, when viewing the majesty of the universe. As he views through a giant telescope distant galaxies billions of light-years away, the magnitude of infinity impresses itself upon him. Human intelligence and earth seem so inconsequential in comparison with the tremendous mechanism of the Cosmos. There is a thrill, admiration, and yes, a reverential pride in being able to observe these magnificent works of nature.

Early man imagined that all phenomena in nature was purposeful. Further, he conceived the intent as being in some way related to his own existence. The importance of the phenomena to man, its particular value as he realized it, was portrayed by him in ritual-dramas, that is, impressive ceremonies. The ritual-dramas revealed

what man thought to be the purpose of the phenomena and also his specific relationship to it.

One such natural phenomenon which particularly commanded the observance of men of early civilizations was the vernal or spring equinox. In the Northern Hemisphere, the vernal equinox, which occurs on or about March 21, is the time of rebirth of plant life. The dormancy of winter passes, the death of verdure gives way to budding and sprouting vegetation, and there is a noticeable awakening and rejuvenation of nature. Early men were more contiguous to nature than men of today. These phenomena, therefore, were more intimate and impressive to them. It was plausible that they should compare the end of human life with the apparent death of plant life in the winter. If a plant can wither and yet in the spring come into a new cycle of existence with eventual full bloom, why also could not man be reborn again? Perhaps there was a resurrection or rebirth for the human soul.

Out of such contemplations and speculations came the elaborate mystical vernal equinox ceremonies of many peoples of the past. To the Rosicrucians of old, the vernal equinox represented the true beginning of the New Year. In the lands of the Northern Hemisphere, certainly it was a logical time for the beginning of a new cycle. The calendar year, or January 1, in the Northern Hemisphere was generally one of dormancy, a climatic end of a

cycle rather than a beginning. To commemorate the event, the Rosicrucians—as the ancient peoples before them—made the vernal equinox a festive occasion. It was a time of rejoicing and celebration, of meditation, and of preparation for the new cycle of activity.

Today, Rosicrucian lodges, chapters, and pronaos throughout the world commemorate this traditional New Year's ceremony each March. The exact time of the vernal equinox is determined by the astronomical event of the sun entering the zodiacal sign of Aries on its celestial journey. This year, this will occur on March 21, at 8:55 a.m., Greenwich Mean Time. Each Rosicrucian lodge, chapter, and pronaos sets a time as close to that date as is convenient for its ritualistic event.

By official proclamation of the Emperor, every Rosicrucian is eligible to attend the beautiful and inspiring ceremony and symbolic feast at a lodge, chapter, or pronaos nearest him or her. It is only necessary that one present his *active membership credentials* at the lodge, chapter, or pronaos. One need not be a member of the particular body he chooses to visit for the occasion. The directory that appears in this issue of the *Rosicrucian Digest* provides the addresses of these Rosicrucian bodies. Con-

sult it now. Next, inquire of the place you choose what is the exact time and date for their ceremony.

Those Rosicrucians who are not adjacent to lodges, chapters, or pronaos may perform a simple and yet impressive symbolic Rosicrucian New Year's ceremony within the privacy of their own sanctums. Just address a letter to the Grand Secretary, AMORC, Rosicrucian Park, San Jose, California, U.S.A., and ask for a copy of the *Rosicrucian Sanctum New Year's Ritual*. Enclose fifty cents (3/6 Sterling) for printing and mailing costs. A copy will be sent to you at once.

The traditional Rosicrucian New Year's ceremony will also be held in the beautiful Supreme Temple at Rosicrucian Park, San Jose, on *Friday evening, March 20*. The ceremony begins promptly at 8:00 p.m., but the doors to the Temple open at 7:30 p.m. *Every Rosicrucian* who can find it convenient to attend is invited. The beautiful music, the traditional ornamentation, the robed officers, and symbolic feast make for a not-to-be-forgotten event. *Active membership credentials* must be presented for admission. Arrange to attend some Rosicrucian lodge, chapter, or pronaos—or take part in your own sanctum. Mark the date on your calendar.

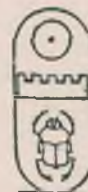


### **“The Summer's Choice”**

On your list may be more than one place where you would like to spend your summer holidays this year, but only one of them offers a program of activities which for sheer value just can't be matched! Rose-Croix University lists such unique features as instruction in an environment of beauty and tranquility; companionship with people whose ideals and aspirations coincide with your own; a climate and recreation area second to none; a short term which fits many members' vacation period; and more than all these, an opportunity to awaken talents—to discover unseen possibilities in yourself and the environment in which you live.

Time is growing short, so send for full particulars concerning the 1959 summer term. Be part of this happy gathering. Send your request to

THE REGISTRAR, ROSE-CROIX UNIVERSITY  
San Jose, California



# When to Consult a Lawyer

By DOUGLAS A. FINKELSTONE

THE most important suggestion any attorney can give to lay people or organizations is to seek the advice of competent legal guidance, when contemplating any move with legal implications. The time to seek advice, if it is to be most effective, is prior to any action taken by the interested party.

There are many creative and protective ideas which legal counsel can recommend if consulted in time. His advice will undoubtedly be drawn from decisions, statutes, experience, the test of time and the mistakes of others.

Well-meaning individuals, with better than average intelligence, will in good faith attempt to handle their own matters. Lacking legal knowledge, they will make errors. After they have failed to accomplish a desired result, they then go to a lawyer. In a large number of these cases the time for creative advice has passed, so that the lawyer faces a difficult salvage operation or a litigation which could have been avoided.

The reasonable fee charged for timely advice and legal services will pay for itself in mental comfort and security. It will undoubtedly be much cheaper than the fee ultimately charged to rectify a situation where the matter has been bungled or where the lawyer has been finally contacted as a last resort when matters reach the desperate stage.

No matter how simple a proposition may appear there are, in all likelihood, legal consequences to an agreement or a course of conduct of which you may be unaware.

Mistakes are costly, frustrating, time-consuming, and result in confusion. They also bring pain and heartache.



They should be avoided whenever possible.

There are many common errors people make that could be avoided by timely advice from a lawyer. For instance a prospective purchaser of real estate will sign a binder which does not adequately protect him. A person injured in an accident will negotiate an inadequate settlement. A man will die without a will and his estate will go to people whom he had no in-

tention should inherit from him. An individual will draw his own will and not prepare a proper instrument to accomplish what is essential. A businessman will draw his own document resulting in severe tax consequences, when the same purpose could be accomplished in another manner with moderate taxes. An individual charged with a crime may be innocent of it but makes foolish admissions thereby complicating the situation. Parties will orally and by correspondence carry on an involved deal; a dispute may arise due to a misunderstanding over some of the language employed.

There are many situations in which firms or individuals do not recognize a potential legal problem, where a lawyer would have an opportunity to aid them. Many active people in business wisely employ counsel on an annual retainer basis, and a large number of firms have attorneys on their staff or board of directors so as to take constant advantage of their services. For those who are destitute and require legal services, there are legal aid societies in some communities which assist without charge or for a nominal fee. Oftentimes there are lawyers who give help at little or no cost if the circumstances warrant it.

In some cases fees may be contingent upon a successful result.

Here are some illustrations where legal services could be advantageously applied, whereas the legal aspects may not be apparent to some lay people. A business run as a sole proprietorship might operate more efficiently as a partnership or corporation. A business may be protected by an agreement in the event one of the key personnel dies. Wealthy individuals by estate planning can mitigate gift and estate taxes, create foundations, and protect beneficiaries by trusts.

Many strained domestic matters may be adjusted or terminated by timely advice. Prudent action in many cases requires immediate litigation. In other

instances timely advice may prevent unnecessary lawsuits.

It is important to be completely truthful when consulting a lawyer. He must know the weakness as well as the strength of a given situation. Accurate advice can only be based upon a complete knowledge of the matter. It is comforting to know that communications to a lawyer are of a privileged nature, and attorneys will take no action on a matter without their client's approval.

A lawyer can prove to be an invaluable asset, an important channel to bring about a desired result. He will not take away free will or privilege of decision, but will serve as a helpful guide and counselor.



## *Three Steps Important to Living*

By ELSA F. ANGLE, F. R. C.



FIRST, we have to learn what our real Self is; second, we need to discover its nature, its origin, its possibilities; third, we must practice loyalty to this Self, in all our decisions, and under all circumstances.

Once we become familiar with this eternal Self and its glorious possibilities, we quite naturally bring it into expression as much as possible and so gain many benefits all along the line. As right ideas about one's Self replace wrong concepts and one is loyal to this improved understanding, one soon realizes that harmonious conditions replace discord and that good results are achieved in place of many failures.

Such loyalty to the higher Self connects one directly with the Highest Powers which are available to this Self and which transform life on this plane and bring inner poise and contentment. One then is truly progressive. Some may call this condition an awakened conscience, which may become quite

troublesome if it is disregarded or perhaps stifled.

There is great danger in such wilful disloyalty as it takes one in the wrong direction and so the admonishing voice becomes fainter and fainter, and instead of proceeding under wise guidance, one lives on illusion. Soon, right looks wrong to such a misguided person and the wrong looks right. Such an unfortunate, disobedient person may gradually become a moral idiot, in grave danger to himself, and also to those who like and trust him because of his self-assured manner.

There is no standstill anywhere: one either goes forward, upward and onward, through right comprehension; or one goes downward and sinks into confusion and deception. Of this type, we have too many deplorable evidences all around us.

The truly sane and progressive persons are definitely those who get their guidance and protection from their inner, higher Self, which they have discovered and cultivated. Through their joyful obedience, they reach a state of harmony and peace.



# WORLD-WIDE DIRECTORY

(Listing is quarterly—February, May, August, November.)

**LODGES, CHAPTERS, AND PRONAOI OF THE A.M.O.B.C. CHARTERED IN THE UNITED STATES**  
International Jurisdiction of North, Central, and South America, British Commonwealth and Empire,  
France, Switzerland, Sweden, and Africa.

## ALASKA

**Anchorage:** Aurora Borealis Chapter, 610 - 6th Ave. Garth B. Harlan, Master, Box 2105.

## ARIZONA

**Phoenix:** Phoenix Chapter, 1733 W. Van Buren St. John George Weis, Master, 601 E. Flint St., Chandler.

**Tucson:** Dr. Charles L. Tomlin Chapter, 135 S. 6th Ave. Irene M. Weinel, Master, 7-B Tucson Terrace.

## CALIFORNIA

**Bakersfield:** Bakersfield Pronaos. Carl R. Stutzman, Master, 2201 Greenwood Dr.

**Barstow:** Barstow Pronaos. John L. Riggs, Master, 817 S. 2nd St.

**Belmont:** Peninsula Chapter, Lind Hall, Masonic Way, Paul W. Van Zandt, Master, 3025 - 21st St., Apt. 2, San Francisco.

**Desert Hot Springs:** Desert Pronaos. Thomas Winsborrow, Master, P.O. Box 397.

**Fresno:** Jacob Boehme Chapter, Ponderosa Masonic Temple, 11 San Pablo Ave. Jarrett L. Robinson, Master, 2434 E. Acacia.

**Lancaster:** Lancaster Pronaos. Stanley C. Vial, Master, Box 356, Rosamond.

**Long Beach:** Abdiel Lodge, 2455 Atlantic Ave. Alice M. Nye, Master, 88 E. 56th St.

**Los Angeles:** Hermes Lodge, 148 N. Gramercy Pl., Tel. HOLlywood 5-1230. Joseph A. Chabot, Master, 1414 S. Bonnie Brae St., Apt. 13.

**Oakland:** Oakland Lodge, 263 - 12th St. F. C. Stanley, Master, 1766 Oakland Blvd., Walnut Creek.

**Oxnard:** Oxnard Pronaos. Jeannette Paschall, Master, Rt. 4, 922 Devereux Dr., Ojai.

**Pasadena:** Akhnaton Lodge, 20 N. Raymond Ave. Albert D. Hall, Master, 1579 New York Dr., Altadena.

**Pomona:** Pomona Chapter, Knights of Pythias Hall, 239 E. Holt Ave. James A. McLean, Master, 3287 Stoddard, San Bernardino.

**Bedding:** Redding Pronaos. W. O. Ashmun, Master, P.O. Box 673, Central Valley.

**Sacramento:** Clement B. Le Brun Chapter, I.O.O.F. Bldg. Francis G. Christian, Master, 3531 E. Curtis Park Dr.

**San Diego:** San Diego Chapter, 4567 - 30th St. Mary A. Berg, Master, 3014 Marathon Dr.

**San Francisco:** Francis Bacon Lodge, 1957 Chestnut St., Tel. WESt 1-4778. Edward J. Rettberg, Jr., Master, 1755 Hester Ave., Apt. 7, San Jose 26.

**Santa Barbara:** Santa Barbara Pronaos. Lawrence S. Moore, Master, P.O. Box 754.

**Santa Cruz:** Santa Cruz Pronaos. Eva Walters, Master, 12 Trailer Haven, 2630 Portola Dr.

**Santa Rosa:** Santa Rosa Pronaos. Elizabeth Bressie, Master, 7310 Elphick Rd., Sebastopol.

**Stockton:** Stockton Chapter, 230 E. Fremont St. Roy D. Semple, Master, 7526 Coral Lane.

**Vallejo:** Vallejo Pronaos. Lucinda Moore, Master, 5 Marlena Dr., Benicia.

**Van Nuys:** Van Nuys Chapter, 14312 Friar St. Fred A. Owens, Master, 5837 Melvin Ave., Tarzana.

**Whittier:** Whittier Chapter, 1333 E. 2nd St. Stig A. Angelin, Master, 1524 S. Simmons Ave., E. Los Angeles 22.

## COLORADO

**Denver:** Rocky Mountain Chapter, 1725 E. Evans. James W. Parker, Master, 6145 La Mar St., Arvada.

## CONNECTICUT

**Bridgeport:** Bridgeport Pronaos. Fred Forster, Master, 367 Remington St.

**Hartford:** Hartford Pronaos. P. L. Paulsen, Master, 637 Farmington Ave.

## DISTRICT OF COLUMBIA

**Washington:** George Washington Carver Chapter, I.O.O.F. Hall, 9th & T St., N.W. Harriet B. Woodson, Master, 1728 Swann St., N.W., Apt 5. Thomas Jefferson Chapter, 2460 - 16th St., N.W. Bernard W. Przywara, Master, 12315 Judson Rd., Wheaton, Md.

## FLORIDA

**Fort Lauderdale:** Fort Lauderdale Chapter, 401 S.E. 21st St. Alfred L. Yorston, Master, 2210 N. 28th Ave., Hollywood.

**Jacksonville:** Jacksonville Pronaos. Leo Tousaint, Master, 3205 Keniston Lane.

**Miami:** Miami Chapter, 3201 N.W. 30th St. A. J. LeWine, Master, 2105½ S.W. 7th St.

**Orlando:** Orlando Pronaos. F. G. Foster, Master, 1618 Pepperidge Dr., Belair Hills, Orlando.

**St. Petersburg:** St. Petersburg Chapter, Toffenetti Hotel, 2nd St. & 1st Ave. N. William Lauson, Master, 236 9th Ave., N.E.

**Tampa:** Aquarian Chapter, 105½ Zack St. Thomas Holmes, Master, 407 Pennsylvania, Clearwater.

## HAWAII

**Honolulu:** Honolulu Pronaos. Robert D. Hext, Master, 3230 Pacific Heights Rd.

## IDAHO

**Boise:** Boise Pronaos. D. E. Fulwider, Master, Rt. 3, Nampa.

## ILLINOIS

**Chicago:** Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. EVERglade 4-8627. Donald R. Bender, Master, 933 N. Monticello Ave.

**Springfield:** Springfield Pronaos. Albert J. Payson, Master, 2023 S. Douglas.

## INDIANA

**Evansville:** Evansville Pronaos. Elsie Perry, Master, 316-318 S.E. 8th St.

**Fort Wayne:** Fort Wayne Pronaos. John M. Miller, Master, 3025 Bowser Ave.

**Gary:** Gary Pronaos. Florence Bland, Master, 1806 W. 5th Ave.

**Indianapolis:** Indianapolis Chapter, I.O.O.F. Bldg., 5 N. Hamilton Ave. Orville G. Gossman, Master, 2004 N. New Jersey St.

**South Bend:** May Banks-Stacey Chapter, 519 S. St. Joseph St. George C. Becker, Master, 20086 W. Norman St.

## IOWA

**Davenport:** Davenport Pronaos. Frieda J. Stralow, Master, 711 W. 6th St.

## KANSAS

**Wichita:** Wichita Pronaos. W. W. Freisker, Master, P.O. Box 93.

## MARYLAND

**Baltimore:** John O'Donnell Lodge, 225 W. Saratoga St. Burton Van Loon Johnson, Master, 1248 Meridene Dr.

## MASSACHUSETTS

**Boston:** Johannes Kelpius Lodge, Room 306, Gainsborough Bldg., 295 Huntington Ave. William A. Lambert, Master, 281 Washington St., Lynn.

**Springfield:** Springfield Pronaos. Paul M. Brose, Master, 326 Appleton St., Holyoke.

(Directory Continued on Next Page)

## MICHIGAN

**Detroit:**\* Thebes Lodge, 616 W. Hancock Ave. Mathew G. Tyler, Master, 26235 W. Warren Rd., Dearborn, Mich.

**Flint:** Moria El Chapter, 1433 Mable Ave. Harold Welch, Master, Box 53, Mio.

**Grand Rapids:** Grand Rapids Pronaos, F. Gerald Nyman, Master, 1521 Woodlawn Ave., S.E.

**Lansing:** Leonardo da Vinci Chapter, 603 S. Washington, Frances M. Eden, Master, 801 Williams St., Jackson.

## MINNESOTA

**Minneapolis:** Essene Chapter, 89 S. 10th St. Olive L. Malmberg, Master, 13800 Highway 5, Hopkins, Minn.

## MISSOURI

**Kansas City:** Kansas City Chapter, 3827 Main St. Claude R. McCullough, Master, 3920 Forest.

**Saint Louis:** Saint Louis Chapter, Roosevelt Hotel, Delmar & Euclid Ave. Hugh M. Brooks, Master, 1129 St. Clair Ave., E. St. Louis, Ill.

## MONTANA

**Billings:** Billings Pronaos, Clarence C. Holt, Master, 322 N. 31st St.

**Missoula:** Missoula Pronaos, Ronald V. Nixon, Master, Rt. 4, West Rattlesnake.

## NEBRASKA

**Omaha:** Omaha Pronaos, William L. Mott, Master, 7420 Bedford Ave.

## NEW JERSEY

**Newark:** H. Spencer Lewis Chapter, 84 Clinton Ave. Robert A. Cerrato, Master, 218 Lawrence St., S. Bound Brook.

## NEW MEXICO

**Albuquerque:** Albuquerque Chapter, 123½ Broadway, S.E. A. S. Kirkpatrick, Sr., Master, 1427 Manzano St., N.E.

## NEW YORK

**Buffalo:** Rama Chapter, 34 Elam Place, Maxwell Fero Brown, Master, 410 Delaware, Apt. 1.

**Elmira:** Elmira Pronaos, Paula E. Champagne, Master, P.O. Box 578, Montour Falls.

**Long Island:** Sunrise Chapter, Amer. Legion Post #1718, 241 Rushmore Ave., Carle Pl. Robert M. Baker, Master, 35 Gladstone Ave., W. Islip.

**New Rochelle:** Thomas Paine Chapter, Masonic Temple, LeCount Pl. Hjalmar Peterson, Master, 15 Cross St. & Garden Pl., Byram, Conn.

**New York:**\* New York City Lodge, Fisk Bldg., 250 W. 57th St., Suite 814, James D. McIntyre, Master.

**Rochester:** Rochester Chapter, Malta Temple, 217 Lake Ave. William Henry Rabjohns, Master, 2371 S. Union St., Spencerport.

## NORTH CAROLINA

**Fayetteville:** Atlantean Chapter, Camp Carroll, Northwest Ave. Francis M. Foy, Master, P.O. Box 104.

## OHIO

**Canton:** Canton Pronaos, Herbert E. Moyer, Jr., Master, 533 Moreley Ave., Akron.

**Cincinnati:** Cincinnati Chapter, 148 W. 5th St. Charles Ender, Master, 3235 Vinc St.

**Cleveland:** Cleveland Chapter, Masonic Temple, 36th & Euclid Ave. Edward F. Hanks, Master, 16808 Broadway Ave., Maple Heights.

**Columbus:** Helios Chapter, 697 S. High St. Hiram A. Wilson, Master, 848 Lincoln Ave., Lancaster.

**Dayton:** Elbert Hubbard Chapter, 15 S. Jefferson St. James Edwin Nuckols, Master, 524 N. Church St., New Carlisle.

**Youngstown:** Youngstown Chapter, 269½ W. Federal St. Esther Lois Kneubehl, Master, 3721 Mahoning Ave.

## OKLAHOMA

**Oklahoma City:** Amenhotep Chapter, Rm. 318, Y.W.C.A. Bldg. Joe M. Waddell, Master, P.O. Box 132, Yukon.

**Tulsa:** Tulsa Chapter, 919 S. Cheyenne, Aurora Lodge #36 I.O.O.F. Hall. Nancy J. Elkins, Master, 1219 N. Cheyenne.

## OREGON

**Portland:**\* Enneadic Star Lodge, 2712 S.E. Salmon. Herman A. Mason, Master, 2603 S.E. 68th St.

**Roseburg:** Roseburg Pronaos, Mrs. Adrian M. Lofland, Master, P.O. Box 276, Winchester.

## PENNSYLVANIA

**Allentown:** Allentown Chapter, Masonic Temple, 1524 Linden St. Margaret P. Huffstutler, Master, 723 Tilghman St.

**Lancaster:** Lancaster Pronaos, Russell J. E. Camplain, Master, 435 S. 5th St., Lebanon.

**Philadelphia:**\* Benjamin Franklin Lodge, 1303 W. Girard Ave. Dominic A. Aspero, Master, N.W. Cor. Musket & Conestoga, Rancosa Woods, Mt. Holly, N.J.

**Pittsburgh:**\* First Pennsylvania Lodge, 615 W. Diamond St., N.S. Douglas M. Teeple, Master, 5351 Kincaid St.

## PUERTO RICO

**Arecibo:** Arecibo Chapter, Jose A. Cabrera, Master, Box 483.

**Mayaguez:** Mayaguez Pronaos, Antonio Bosque, Master, Apartado 692.

**Ponce:** Ponce Chapter, 65 Hostos Ave. Jose M. Rivera, Master, P.O. Box 310.

**Santurce:**\* Luz de AMORC Lodge, Ponce de Leon Ave. 1658, Stop 24. Antonio Carrasquillo, Master, Apartado 8716.

## RHODE ISLAND

**Providence:** Roger Williams Chapter, Sheraton-Biltmore Hotel, Norman R. Patry, Master, 89 Hedley Ave., Central Falls.

## TEXAS

**Amarillo:** Amarillo Pronaos, Dr. T. J. Wright, Master, Box 176, Pampa.

**Austin:** Austin Pronaos, Thomas C. White, Sr., Master, 5210 Eilers Ave.

**Beeville:** Beeville Pronaos, Helen Y. Ezell, Master, Box 366.

**Corpus Christi:** Corpus Christi Pronaos, Ernest D. Cox, Master, 5740 Highway 9.

**Dallas:** Triangle Chapter, 1921½ Greenville Ave. Dr. Myron D. Ball, Master, 3911 Gaspar Dr.

**El Paso:** El Paso Pronaos, Alfred H. Johnson, Jr., Master, 912 Magoffin Ave.

**Fort Worth:** Fort Worth Pronaos, Darlena Crabtree, Master, Rt. 1, Granbury.

**Hidalgo:** Hidalgo Pronaos, Dolores R. Alonso, Master, Box 266.

**Houston:** Houston Chapter, Y.W.C.A. Bldg. Winnie Wilson, Master, 819 Yorkshire St.

**San Antonio:** San Antonio Pronaos, James A. Scheuren, Master, 111 Bonnell Dr.

**Wichita Falls:** Wichita Falls Pronaos, Mrs. E. M. Ewen, Master, 1705 Giddings St.

## UTAH

**Salt Lake City:** Salt Lake City Chapter, Newhouse Hotel, Frederick W. Frey, Master, 3280 Orchard St.

## WASHINGTON

**Kennewick:** Tri-Cities Pronaos, Cora A. Reed, Master, 3708 Clearwater Ave.

**Seattle:**\* Michael Maier Lodge, Wintonia Hotel, Norman Wick, Master, 3042 - 34th Ave. W.

**Spokane:** Spokane Pyramid Chapter, W. 1203 Riverside Ave. Virgil R. Dalberg, Master, 407 Bank St., Wallace, Idaho.

**Tacoma:** Tahoma Chapter, 508 - 6th Ave. Ray A. Schramm, Master, 1114 - 8th Ave., N.W., Puyallup.

**Yakima:** Yakima Pronaos, Ethel Hambling, Master, 310 S. 11th Ave.

## WISCONSIN

**Milwaukee:** Karnak Chapter, 427 W. National Ave. John R. Brzycki, Master, 2913 S. 103rd St., West Allis.

## WYOMING

**Casper:** Casper Pronaos, Eva Harbaugh, Master, 114 Glen Garden Dr.

(\*Initiations are performed.)

**LODGES, CHAPTERS, AND PRONAOS OF THE A.M.O.R.C. CHARTERED IN VARIOUS NATIONS  
OF THE WORLD, AS INDICATED.**

**ALGERIA**

**Oran:** Oran Pronaos. Master, Starace Nicolas, 4, Rue Emile Pepit.

**ARGENTINA**

**Buenos Aires:** Buenos Aires Chapter, Calle Char-lone 76. Clovis Jorge Hervot, Master, Av. Juan de Garay 3294.

**AUSTRALIA**

**Adelaide:** Adelaide Chapter, Builders & Contractors Assn., 17 Weymouth St. Basil D. Rees, Master, Cumming St., Blackwood Hill, S. Aus.  
**Brisbane:** Brisbane Chapter, Holy Trinity Church Hall, Wickham St., The Valley, Alex Brennan, Master, 411 Sanford Rd., Gaythorne, Brisbane, Qsld.

**Melbourne:** Harmony Chapter, 31 Victoria St. W. N. Gilding, Master, Forest Hills Golf Links, Dandenong, Vic.

**Newcastle:** Newcastle Pronaos. A. J. Crothall, Master, 16 Berner St., Merewether, N.S.W.

**Perth:** Lemuria Pronaos. R. Dodd, Master, 33 Gresham St., Victoria Park, W. Aus.

**Sydney:** Sydney Chapter, I.O.O.F. Hall, Box 4752, G.P.O., Sydney. Edith Farlow, Master, 254 Parramatta Rd., Stanmore, Sydney, N.S.W.

**BELGIAN CONGO**

**Léopoldville:** H. Spencer Lewis Chapter, Pierre Luzolo, Master, Boite Postale 2741, Léopoldville Est.

**BELGIUM**

**Brussels:** San José Pronaos, Jean Kalret, Master, 28 Rue du Spinois, Josselles.

**La Louviere:** Empedocle Pronaos, Georges Galliez, Master, Rouveroy par Peissaut.

**Liège:** Nodin Pronaos, Henri Laloux, Master, 10 Rue Joseph Henrion.

**BRAZIL**

**Grand Lodge of Brazil:** Rua General Rodriguez 35, Rocha, Rio de Janeiro. Mailing address: Caixa Postal 4914, Rio de Janeiro.

**Belém:** Belém Chapter, Trav. Joaquim Tavora 308, Francisco da Fonseca Martins, Master, Caixa Postal 230.

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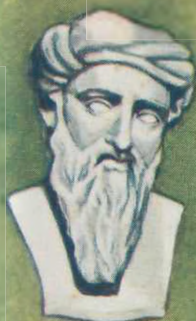
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